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SIXTEENTH ANNUAL REPORT  
OF THE  
BOARD OF INDIAN COMMISSIONERS  

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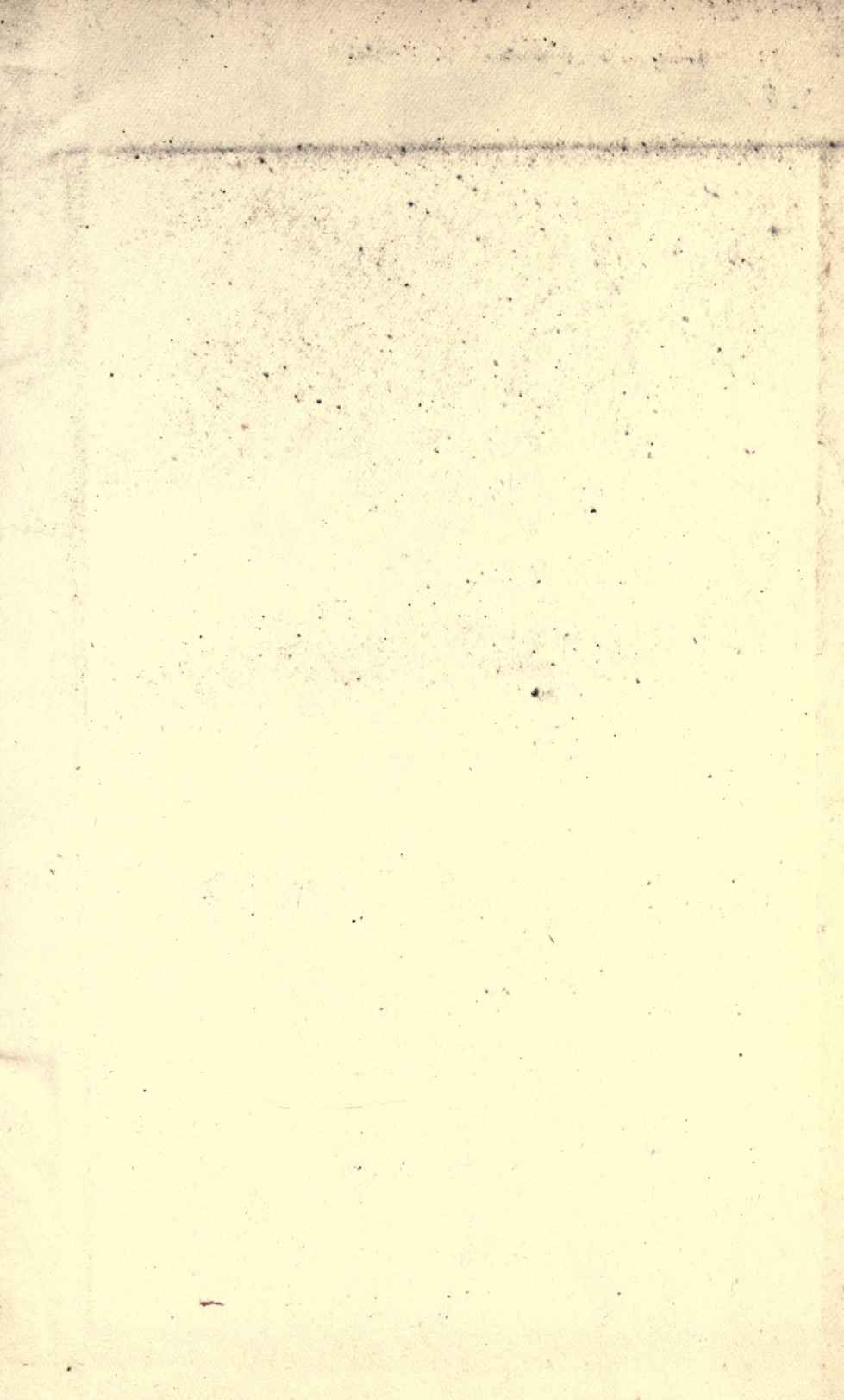
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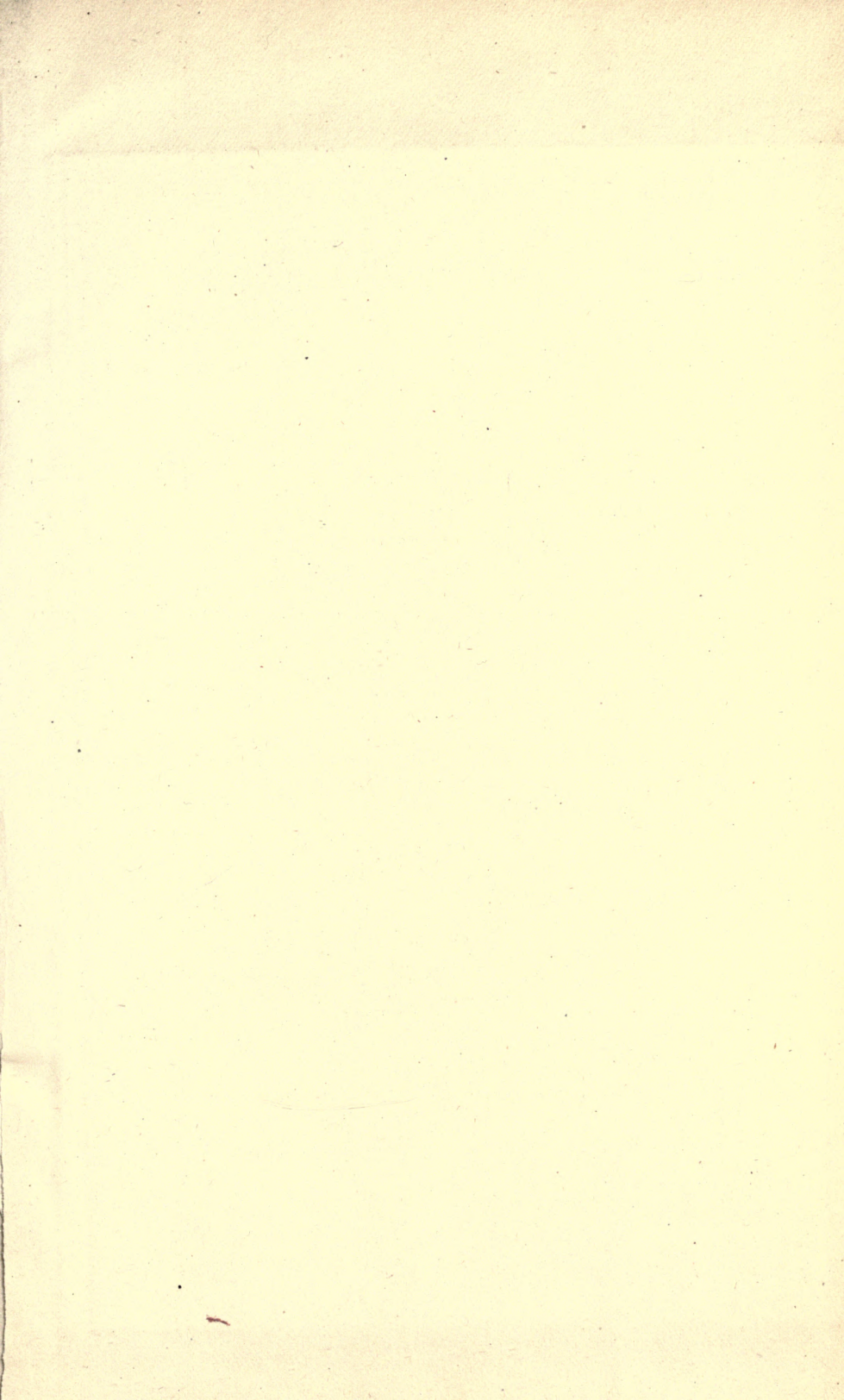
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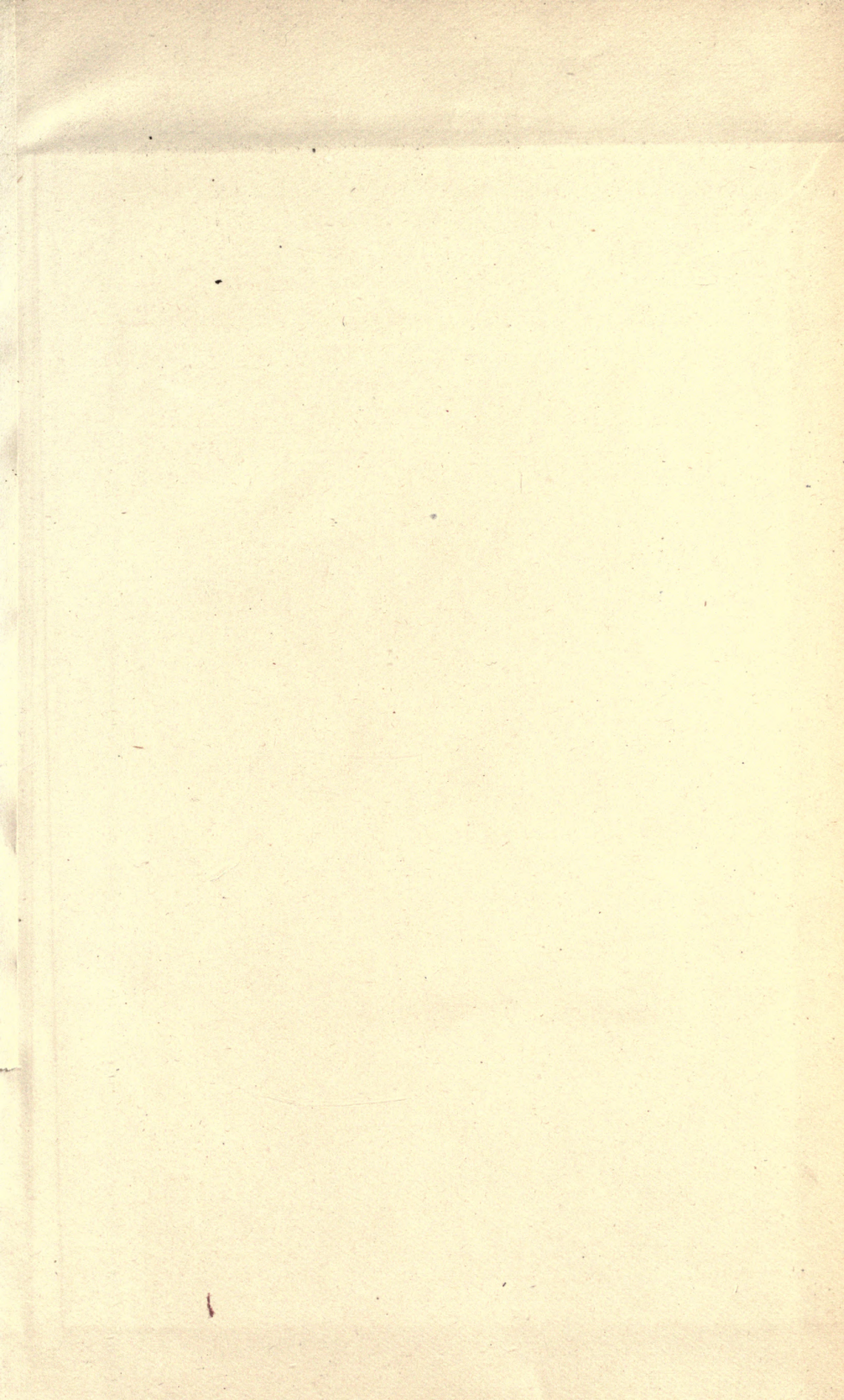
















SIXTEENTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

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1884.

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WASHINGTON:  
GOVERNMENT PRINTING OFFICE.  
1885.

SEVENTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS

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1884

WASHINGTON:  
GOVERNMENT PRINTING OFFICE

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# REPORT

## OF THE

### BOARD OF INDIAN COMMISSIONERS.

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BOARD OF INDIAN COMMISSIONERS,  
*Washington, February 2, 1885.*

SIR: The Board of Indian Commissioners, appointed by the President, under the act of Congress approved April 10, 1869, have the honor to submit their sixteenth annual report.

#### MEETINGS.

We have held three meetings during the last year; one in New York to assist in the awarding of contracts for Indian supplies, which required our attendance several days. A full report of the work done at that meeting is given by Commissioner Lyon, the chairman of our purchasing committee. Our second meeting was at Mohonk Lake, the residence of Commissioner Smiley. Besides the members of the Board, about fifty friends of Indian rights were present as the guests of Mr. Smiley, and three days were spent in the discussion of topics relating to the education of Indians, and their progress towards citizenship. Another similar conference in connection with our annual meeting was held in this city. Full reports of the proceedings of these conventions will be found in the Appendix.

#### EDUCATION AND INDUSTRY.

The year 1884 has been for all the Indians a year of peace and quiet. No outbreaks have called for the intervention of military force; no disturbance has required the services of a "Peace Commission." But though the year has been marked by no special excitement, it has been one of steady progress in industry and education. More Indians are now engaged in cultivating the soil and in various mechanical pursuits than at any former period; and more Indian children are attending industrial, boarding and day schools than ever before. The progress in a single year is not very great, but looking back over the whole period since the "peace policy" was inaugurated, we can see evidence of growth in intelligence, and of progress in the pursuits and habits of civilized life. The following statistics, carefully compiled from the reports of Indian agents, and from the results of our observations, present a comparative view of the present condition of the Indians with that of sixteen years ago.

Except in the first item, the five civilized tribes are not included in the exhibit.

[Number of Indians in the United States (Alaska excepted), 264,369.]

	1868.	1884.
Wear citizens dress.....	No report.	82,642
Houses occupied.....	7,476	14,824
Built during last year.....		2,267
Schools of all grades.....	111	215
Teachers.....	134	785
Scholars.....	4,718	11,731
Money expended for education by Government.....	No report.	\$650,565
By religious societies.....	No report.	\$218,845
By State of New York.....	No report.	\$18,848
Indians who can read.....	No report.	19,579
Learned to read last year.....		2,257
Church buildings on reservations.....		147
Land cultivated by Indians..... acres.	54,207	229,768
Male Indian laborers.....	No report.	47,553
Wheat raised..... bushels.	126,117	823,299
Corn raised..... do.	467,363	984,318
Oats and barley raised..... do.	43,976	455,526
Vegetables raised..... do.	236,926	497,597
Horses and mules owned by Indians..... do.	43,960	235,534
Cattle owned by Indians.....	42,874	103,324
Swine owned by Indians.....	29,890	67,835
Sheep owned by Indians.....		1,029,869

If the productions and stock of the five civilized tribes in the Indian Territory were added the above figures for 1884 would be nearly doubled.

The capacity of all the schools of every grade supported by Government, by the State of New York, and by missionary societies, is stated by the superintendent of education, Maj. J. M. Hawarth, to be 13,414, and the increase of attendance the last year over the preceding year to be more than 30 per cent. If we add the schools of the five civilized tribes we have a total capacity for 24,118 pupils, and a total attendance of 19,593.

These figures show a large advance in material prosperity and in education; but they do not exhibit the most important features of this progress. They do not exhibit the improved implements of industry now in use, many of them purchased by the Indians with the proceeds of their labor. They do not show the improved methods of agriculture which many Indians are adopting in emulation of their white neighbors. And in education mere statistics do not exhibit the improved character of the schools now established.

In our report ten years ago we called attention to the few boarding and industrial schools then established upon the reservations as the most effective means for the improvement of the Indian pupils. We saw in our visits to many agencies the necessity of removing the children from the demoralizing influences of the Indian camp, and of training them in the various branches of industry. And two years later we recommended the establishment of industrial and agricultural boarding schools. Since that time the number of such schools upon the reservations in which industrial education is given to some extent has increased to eighty-three, and six large training and agricultural schools, viz, Hampton, Carlisle, Forest Grove, Genoa, Lawrence, and Chilocco, have been organized. Besides these, the Santee Normal Training School in Nebraska, the Albuquerque in New Mexico, the Lincoln in Philadelphia, White's Institutes at Wabash, Indiana and at Houghton, Iowa, and several others are managed by religious and other societies, with Government aid. In all these institutions industrial training is made a prominent feature, and even in some of the day schools such instruction is given to a limited extent. The policy of education and industrial training may now be regarded as adopted by Government, and indorsed



by public opinion. A good beginning has been made. What is needed is continuance in well doing and rapid enlargement of means to secure greater and better results. In our treaties with the Sioux, Kiowas, Comanches, Cheyennes, Arapahoes, and others of the wilder tribes, provision is made for the education of all children between the ages of six and sixteen years. In the sixteen years of the existence of these treaties we have failed to furnish the necessary means to carry them out, and no earnest effort has been made to secure the compliance of the Indians with their part of the agreement. If the Government had provided school facilities and then insisted upon a strict observance of the treaty stipulations, the young men and women of these wild tribes would now have the benefits of a common school education, and be fitted for a civilized life without further Government aid. All these years the treaty debt has been accumulating till it now amounts to more than \$4,000,000. The exact sum as given by the Secretary of the Interior is \$4,033,700. No good reason can be given for delaying the payment of this debt. We have urged it again and again. The Secretary of the Interior and the Commissioner of Indian Affairs have urged it more than once. It is of sufficient importance to be repeated, and kept before the public until the people shall instruct their representatives not only to redeem the national honor in this matter, but to do more, to devise and establish a comprehensive system of education for all Indians. The time has come for a forward movement along the whole line. We have experimented enough to satisfy everybody that Indian children can learn as well as others. We have money enough and we have well trained teachers enough. All we want is courage to do what is obviously the right and the wise thing to do.

#### HOMES AND LAW.

We have continued our efforts to secure wise legislation to give to Indians the same rights that all other races enjoy in our country. And we begin to see more advance in that direction. The tradition that Indians must be kept apart, shut up on reservations, and treated as distinct nationalities, is beginning to yield, and public sentiment in favor of treating them as men, with the same rights and duties as other men, is rapidly growing.

The measures of legislation in which we have taken the greatest interest are the "Act for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the States and Territories over the Indians," introduced by Senator Coke, and the "Act to divide a portion of the reservation of the Sioux nation of Indians, in Dakota, into separate reservations, and to secure the relinquishment of the Indian title to the remainder," introduced by Senator Dawes. Abstracts of these acts will be found in the appendix to this report. Both bills were passed in the Senate last winter, and have been favorably reported by the Indian Committee of the House. If not crowded out by the pressure of other bills, we are confident that they will be passed by the present Congress. We do not expect an immediate and general change of the condition of all Indians as the result of these measures. Many are not yet ready, and will not be ready for some years, to avail themselves of the advantages offered. But some tribes, several in Oregon and Washington, in Dakota, Minnesota, and Wisconsin, and the smaller tribes in the Indian Territory, are waiting and have for years been asking for patents to their homesteads. The example of the Omahas, who through the noble and untiring efforts of Miss A. C.

Fletcher, have received allotments in severalty and patents under the act of Congress, approved August 7, 1882, is instructive and encouraging. The agent for these Indians, Maj. George W. Wilkinson reports in regard to the matter as follows:

The principal event of importance of the past year has been the completion of the work of allotting to the Indians their lands in severalty, in accordance with the act of Congress approved August 7, 1882; 75,931 acres were allotted in 954 separate allotments to 1,194 persons. This number includes the wives, they receiving their lands with their respective husbands. About 55,450 acres remain to be patented to the tribe according to the act for the benefit of the children born during the period of the trust patents.

In the four townships nearest the railroad 326 allotments were taken, showing the practical appreciation by the people of a near market for their produce. In township 24, range 7 east of the sixth principal meridian, 105 allotments were made. The portion of this township lying west of the railroad and unallotted to Indians was opened last April to white settlement, and was immediately occupied. The unallotted portion of this township east of the railroad will next year be in the market, and the Indians located there will be surrounded by white neighbors, and thus be brought in close contact with civilized people. All the land lying near the white settlements which skirt the southern portion of the reservation is allotted; and the Indians, particularly those who are inclined to be progressive, are seeking rather than avoiding associations with the white people. This is a good indication. Progress cannot be made in isolation.

The increasing crops of the Omahas to be marketed make them an important factor in the prosperity of the growing villages in their vicinity, and the tradesmen in the villages encourage their efforts. The people seem more and more in earnest to advance in their farmer's mode of life. The security of their tenure of their land has had an excellent influence.

The very thorough manner in which the work of allotting those lands was done, and the practical instructions given them at the same time, have given those people an impetus which will never be lost. The thanks of every one of these people, and mine with them, are heartily given to Miss A. C. Fletcher for her noble work. Henceforth the land follows descent according to the laws of the State, and the registry kept by Miss Fletcher will facilitate in securing the proper inheritance. This registry, giving as it does the exact status of the families as they will be recognized by the Government in the patents, will also render valuable assistance in maintaining the integrity of the family, a most important matter in the welfare of this people.

We look for good results from this work completed. Our only fear is that funds accruing from the sale of unallotted lands may be made a permanent annuity fund, and be a temptation to idleness, as annuities have been in so many cases. If this money can be soon expended for the support of schools and other good improvements, and the Omahas made dependent upon their own industry, they will soon be like their white neighbors, good citizens of the State of Nebraska.

The influence of this allotment of the Omaha lands has already been felt far beyond that reservation. Messages and delegations from tribes in Dakota and the Indian Territory have been sent to Miss Fletcher, asking her to come and give them "papers" so that they may know what lands they own.

The need of law both to protect Indians from depredations and to punish criminals among themselves has long been felt. It has been proposed to enact a separate code of law for Indians, with all the machinery of courts and judges and juries, upon the several reservations. But, aside from the great expense of such a system, it is open to the objection that it would perpetuate the evil that has grown out of our treaty and reservation policy of keeping the Indians apart from all others, and of maintaining a hundred petty sovereignties within our borders. We believe that the laws which are good enough for all other kindreds and peoples and tribes and nations are good enough for Indians. And they are as capable of understanding the proceedings of justice as millions of others who are now subject to the laws of the land. We, therefore, heartily



approve the amendment to the Indian appropriation bill offered by Mr. Cutcheon and adopted by the House, placing the Indians under law in certain respects. Meantime, until that, or the Coke bill, which extends over them the laws of the States and Territories, shall become a law, the courts of Indian offenses established by Commissioner Price, seem, so far as we have observed, to be doing good service. The account of the working of such courts, given at our Mohonk conference by General Milroy in charge of the Yakama Agency, is graphic and instructive. It may be seen in the report of the proceedings of that conference in our Appendix.

#### CITIZENSHIP.

The solution of the Indian problem is citizenship, and we believe that the time has come to declare by an act of Congress that every Indian born within the territorial limits of the United States is a citizen of the United States and subject to the jurisdiction thereof. Many Indians have already adopted the habits of civilized life, are self-supporting, and manage their business with success. A large number are tax-payers. Many are well educated, some are graduates of our northern colleges. Some are lawyers, doctors, and preachers; and yet, under our laws as interpreted by the courts, there is no way by which even these educated, self-supporting Indians can gain a title to the rights, privileges, and immunities of citizens. The recent decision of the Supreme Court of the United States in regard to the question of Indian citizenship is of great interest and importance. The decision was rendered November 3, 1884, in the case of *Elk v. Wilkins*. The plaintiff was an Indian who brought action in the circuit court of the United States for the district of Nebraska against the registrar of one of the wards of the city of Omaha for refusing to register him as a qualified voter therein. The full text of the decision is as follows:

An Indian, born a member of one of the Indian tribes within the United States which still exists and is recognized as a tribe by the Government of the United States, who has voluntarily separated himself from his tribe, and taken up his residence among the white citizens of the State, but who has not been naturalized or taxed or recognized as a citizen either by the United States or by the State, is not a citizen of the United States within the meaning of the first section of the fourteenth article of amendments of the Constitution.

A petition alleging that the plaintiff is an Indian, and was born within the United States, and has severed his tribal relation to the Indian tribes, and fully and completely surrendered himself to the jurisdiction of the United States, and still so continues subject to the jurisdiction of the United States, and is a *bona fide* resident of the State of Nebraska, and city of Omaha, does not show that he is a citizen of the United States under the fourteenth article of amendments of the Constitution.

This decision is sustained by the citation of numerous authorities to the intent and purport that, "Indians, though not, strictly speaking, foreign states, were alien nations, distinct political communities, with whom the United States might and did habitually deal as they thought fit, either through treaties by the President and Senate or through acts of Congress"; that they "owed allegiance to their several tribes, and were not a part of the people of the United States." "They were never deemed citizens of the United States except upon explicit provision of treaty or statute to that effect." "An Indian cannot make himself a citizen of the United States without the consent or co-operation of the Government."

A dissenting opinion was rendered by Mr. Justice Harlan, with whom concurred Mr. Justice Wood, in which it is argued that the "averment that the plaintiff is a citizen and *bona fide* resident of Nebraska implies

in law that he is subject to taxation and is taxed in that State." In the civil rights act of April 9, 1866, it was provided that "all persons born in the United States and not subject to any foreign power, excluding Indians not taxed, are hereby declared to be citizens of the United States. This is the first general enactment making persons of the Indian race citizens of the United States. Exclusion of Indians not taxed evinced a purpose to include those subject to taxation in the State of their residence." The debate in Congress when this act was under consideration and the veto message of President Johnson are cited to sustain this view, making it "manifest that one purpose of the act of 1866 was to confer national citizenship upon a part of the Indian race in this country, such as resided in one of the States or Territories, and were subject to taxation and other public burdens." The language of Judge Cooley is also quoted, from his edition of Story's Constitution: "When, however, the tribal relations are dissolved, when the headship of the chief or the authority of the tribe is no longer recognized, and the individual Indian, turning his back upon his former mode of life, makes himself a member of the civilized community, the case is wholly altered. He then no longer acknowledges a divided allegiance; he joins himself to the body politic; he gives proof of his purpose to adopt the habits and customs of civilized life, and as his case is then within the terms of this amendment, it would seem that his right to protection in person, property, and privileges must be as complete as the allegiance to the government to which he must then be held; as complete, in short, as that of any other native-born inhabitant."

However cogent the dissenting opinion, the decision of the court must be accepted as settling the question of law; and it furnishes the strongest reason for new and explicit legislation on this subject.

There is, however, a large number of Indians to whom we think this decision of the Supreme Court does not apply; we refer to those residing in the territory ceded to us by Mexico in the treaty of Guadalupe-Hidalgo. Under the Mexican constitution, Indians were citizens of that country. This is clearly and fully shown in decisions of the Supreme Court of the United States.

In the case of the United States *v.* Archibald A. Ritchie (17 Howard):

\* \* The title of Francisco Solano, an Indian, to a tract of land in California, particularly set forth. Although Solano was an Indian, yet he was competent according to the laws of Mexico at the time of the grant to take and hold real property. The plan of Iguala, adopted by the revolutionary Government of Mexico in 1821, and all the successive public documents and decrees of that country, recognized an equality amongst all the inhabitants, whether Europeans, Africans, or Indians; and the decree of 1824, providing for colonization, recognized the citizenship of the Indians, and their right to hold land.

Mr. Justice Nelson delivered the opinion, from which we quote as follows:

The plan of Iguala is referred to, adopted February 24, 1821, in which it is declared that "all the inhabitants of New Spain, without distinction, whether Europeans, Africans, or Indians are citizens of this monarchy"; \* \* and that "the person and property of every citizen will be respected and protected by the Government." Two decrees of the first Mexican Congress are also referred to; one February 24, 1822, and the other April 9, 1823. The first: The Sovereign Congress declares the equality of civil rights of all the free inhabitants of the empire whatever may be their origin in the four quarters of the earth." The other reaffirms the three guarantees of the plan of Iguala: 1. Independence; 2. The Catholic religion; and 3. Union of all Mexicans of whatever race.

\* \* \* \* \*  
The Indian race having participated largely in the struggle, resulting in the overthrow of the Spanish power and in the erection of an independent Government, it was natural that in laying the foundations of the new Government, the previous



political and social distinction in favor of the European or Spanish blood should be abolished, and equality of rights and privileges established. Hence the article to this effect in the plan of Iguala, and the decree of the first Congress declaring the equality of civil rights, whatever may be their race or country. These solemn declarations of the political power of the Government had the effect, necessarily, to invest the Indians with the privileges of citizenship as effectually as had the declaration of Independence of the United States, of 1876, to invest all those persons with these privileges residing in the country at the time, and who adhered to the interests of the colonies (3 Pet., 99, 121). \* \* \*

Our conclusion is that he (Solano) was one of the citizens of the Mexican Government at the time of the grant to him, and that, as such, he was competent to take, hold, and convey real property the same as any other citizen of the republic.

In a decision rendered by Mr. Justice Miller in the case of the United States *vs.* Joseph (Otto, 4), relating to the Indians of the village or pueblo of Taos, in New Mexico, it is held :

2. That they have a complete title to their land, and are not an Indian tribe within the meaning of the acts of Congress.

The character and history of these people are not obscure, but occupy a well-known page in the story of Mexico from the conquest of the country by Cortez to the cession of this part of it to the United States by the treaty of Guadalupe-Hidalgo. \* \* \*

The Pueblo Indians, if, indeed, they can be called Indians, have nothing in common with the nomadic tribes. The degree of civilization to which they had attained centuries before, their willing submission to all the laws of the Mexican Government, the full recognition by that Government of all their civil rights, including that of voting and holding office, and their absorption into the great mass of the population (except that they hold their lands in common), all forbid that they should be classed with the Indian tribes for whom the intercourse acts were made. \* \* \* If the Pueblo Indians differ from the other inhabitants of New Mexico in holding lands in common and in a certain patriarchal form of domestic life, they only resemble in this regard the Shakers and other communistic societies in this country and cannot for that reason be classed with the Indian tribes of whom we have been speaking.

We have been urged by counsel, in view of these considerations, to declare that they are citizens of the United States and of New Mexico. But abiding by the rule which we think ought always to govern this court, to decide nothing beyond what is necessary to the judgment we are to render, we leave that question until it shall be made in some case where the rights of citizenship are necessarily involved. \* \* \* The Pueblo Indians \* \* \* hold their lands by a right superior to that of the United States. Their title dates back to grants made by the Government of Spain before the Mexican revolution—a title which was fully recognized by the Mexican Government and protected by it in the treaty of Guadalupe-Hidalgo, by which this country and the allegiance of its inhabitants were transferred to the United States.

Now turning to the treaty above referred to, ratified February 2, 1848, we read :

"ART. 8. Mexicans \* \* \* who shall prefer to remain in the said Territories (previously belonging to Mexico) may either retain the title and rights of Mexican citizens or acquire those of citizens of the United States. But they shall be under obligation to make their election within one year from the date of the exchange of ratification of this treaty ; and those who shall remain in the said Territories after the expiration of that year without having declared their intention to retain the character of Mexicans shall be considered to have elected to become citizens of the United States.

"ART. 9. Mexicans who in the Territories aforesaid shall not preserve the character of citizens of the Mexican Republic, conformably with what is stipulated in the preceding article, shall be incorporated into the Union of the United States and be admitted at the proper time (to be judged by the Congress of the United States) to the enjoyment of all the rights of citizens of the United States, according to the provisions of the Constitution, and in the mean time shall be maintained and protected in the free enjoyment of their liberty and property, and secured in the free exercise of their religion without restriction."

We find no record of any specific act of Congress to admit Mexicans "to the enjoyment of all the rights of citizens of the United States." But Territorial and State governments have been organized, and Mexicans have been recognized as citizens, and inasmuch as all the inhabitants of these Territories, without distinction of race, were classed as Mexicans and Mexican citizens, we see no escape from the conclusion that the Indians of all the Territories ceded by Mexico are citizens of

the United States. It may be that some—the Apaches and Navajos—were in a state of hostility, and were public enemies to the Republic of Mexico at the time the treaty was made, and therefore were not included in its provisions. But no such exceptions are expressly made, and there can be no doubt that it was intended to secure the rights of all such Indians as the Pueblos of New Mexico, the Pimas, Maricopas, and Papagos of Arizona, and the Mission and other bands in California.

They are a peaceable, industrious, and simple-hearted people, and though ignorant are as capable of discharging the duties of citizenship as many of their neighbors. On this point we quote from a recent letter of General George Crook, U. S. A., whose long experience among the Indians of the Southwest entitles his opinion to great weight:

The proposition I make on behalf of the Indian is that he is at this moment capable, with very little instruction, of exercising every manly right; he doesn't need to have so much *guardianship* as many people would have us believe; what he does need is protection under the law; the privilege of suing in the courts, which privilege must be founded upon the franchise to be of the slightest value. If with the new prerogatives, individual Indians continue to use alcoholic stimulants, we must expect to see them rise or fall socially as do white men under similar circumstances. For my own part, I question very much whether we should not find the Indians who would then be drunkards, to be the very same ones who under present surroundings experience no difficulty whatever in gratifying this cursed appetite. The great majority of the Indians are wise enough to recognize the fact that liquor is the worst foe to their advancement. Complaints have frequently been made by them to me that well-known parties have maintained this illicit traffic with members of their tribe, but no check could be imposed, or punishment secured, for the very good reason that Indian testimony carries no weight whatever with a white jury. Now by arming the red man with the franchise we remove this impediment and provide a cure for the very evil which seems to excite so much apprehension; besides this, we would open a greater field of industrial development. The majority of the Indians whom I have met are perfectly willing to work for their white neighbors to whom they can make themselves serviceable in many offices, such as teaming, herding, chopping wood, cutting hay, and harvesting; and for such labor there is at nearly all times a corresponding demand at reasonable wages. Unfortunately, there are many unscrupulous characters to be found near all reservations who don't hesitate, after employing Indians, to defraud them of the full amount agreed upon. Several such instances have been brought to my notice during the present year, but there was no help for the Indian who could not bring suit in the courts.

Every such swindle is a discouragement both to the Indian most directly concerned and to a large circle of interested friends, who naturally prefer the relations of idleness to work which brings no remuneration.

Our object should be to get as much voluntary labor from the Indian as possible. Every dollar honestly gained by hard work is so much subtracted from the hostile element and added to that which is laboring for peace and civilization.

In conclusion, I wish to say most emphatically that the American Indian is the intellectual peer of most, if not all, the various nationalities we have assimilated to our laws, customs, and language. He is fully able to protect himself if the ballot be given and the courts of law not closed against him.

If our aim be to remove the aborigine from a state of servile dependence, we cannot begin in a better or more practical way than by making him think well of himself, to force upon him the knowledge that he is a part and parcel of the nation, clothed with all its political privileges, entitled to share in all its benefits. Our present treatment degrades him in his own eyes, by making evident the difference between his own condition and that of those about him. To sum up, my panacea for the Indian trouble is to make the Indian self-supporting, a condition which can never, in my opinion, be attained so long as the privileges which have made labor honorable, respectable, and able to defend itself be withheld from him.

#### THE INDIAN TERRITORY.

We are glad that earnest attention is at last turned to the Indian Territory. Ten years ago we recommended that a government be established over the Territory, not inconsistent with existing treaties, the legislative body to be elected by the people; that United States courts



with civil and criminal jurisdiction be organized within said Territory, as provided by the treaties of 1866; and that the people have a right to be represented in Congress by a delegate. And two years ago we called attention to the growing evil of leasing large tracts of grazing land, and to the danger that in a short time the whole Territory, except the small part actually occupied by Indians, will be in the possession of great monopolies. We hope that the investigation now going on and the propositions now before Congress will lead to some good result. If negotiations are conducted in a fair and wise and kindly spirit, we believe that an agreement may be made for the organization of a government extending over the whole Territory in place of the several national councils now maintained, each too weak to enforce its laws, and having no common bond of union. This would lead ultimately to the admission of the Territory into the Union as a State. Its unoccupied lands would be sold to hardy, enterprising settlers, who would develop the resources of the country and give it prosperity. It is evident that something must be done, for the Indian Territory cannot always remain in seclusion. The annual trouble in Oklahoma has already grown to serious magnitude, and is attracting the attention of the whole country to the necessity of prompt and wise measures to settle the questions in dispute.

We recommend then—

1. The organization of a government in the Indian Territory.
2. The declaration by Congress that Indians are citizens of the United States.
3. The prompt passage of the general allotment bill and the Sioux reservation bill.
4. A large increase of the facilities for education—especially industrial education.

CLINTON B. FISK, *Chairman.*

WILLIAM H. LYON.

ALBERT K. SMILEY.

WILLIAM McMICHAEL.

JOHN K. BOIES.

WILLIAM T. JOHNSON.

ORANGE JUDD.

MERRILL E. GATES.

JOHN CHARLTON.

E. WHITTLESEY, *Secretary.*

The Hon. SECRETARY OF THE INTERIOR.

The Board of Church Commissioners for England and Wales, in their annual report, have the honor to state that they have received from the various diocesan synods and church assemblies, a large number of communications, containing valuable suggestions and information, which have been carefully considered by the Board. The Board is deeply indebted to the donors of these communications, and trusts that the suggestions contained therein will be found to be of great service to the Church. The Board has also received from the various diocesan synods and church assemblies, a large number of communications, containing valuable suggestions and information, which have been carefully considered by the Board. The Board is deeply indebted to the donors of these communications, and trusts that the suggestions contained therein will be found to be of great service to the Church.

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THE BOARD OF CHURCH COMMISSIONERS



## APPENDIX.

### A.

#### REPORT OF THE PURCHASING COMMITTEE.

SIR: The purchasing committee of the Board of Indian Commissioners submit the following as their annual report for the year 1884:

In compliance with the advertisement from the Indian Bureau at Washington, dated April 23, sealed proposals for the annuity goods, supplies, and transportation for the Indian service were opened and publicly read on the 25th day of May at the Government warehouse, Nos. 65 and 67 Wooster street, New York, in the presence of the Hon. Hiram Price, Commissioner of Indian Affairs, Mr. R. V. Belt, representing the Hon. Secretary of the Interior Department, and the following members of the Board of Indian Commissioners: General Clinton B. Fisk, General E. Whittlesey, William H. Lyon, Albert K. Smiley, William McMichael, and John K. Boies.

The bidders were largely represented; also reporters from the leading commercial papers. The competition among bidders was very great, as there were three hundred and fifty-two proposals received, and from which one hundred and fifty-three contracts were made. From the large quantity and variety of samples of goods offered there was but little difficulty in making suitable selections for the service, and at unusually low prices, lower in many instances than package prices to wholesale dealers.

The following well-known merchants assisted your committee in making selections of articles of good value at prices offered, and inspecting goods when delivered: Albert Cornell, for dry goods; T. J. Paine, for groceries; Edwin Bates, for clothing; A. T. Anderson, for clothing delivery; R. B. Currier, for boots and shoes; D. D. Ives, for hats and caps; W. L. Miller, for harness and leather; E. L. Cooper, for agricultural implements, stoves, &c.; R. C. Graves, for hardware delivery; I. M. Osborn, for wagons; E. R. Livermore, for flour; Phineas Ayers, for paints and glass; H. D. Harrower, for school books; William Elliott, for chemist.

There was no difficulty with old contractors in delivering goods not equal to samples, as they have learned that no goods would be received unless equal in every respect to the samples from which their awards were made, and but very little, less than usual, with new contractors.

The bids for beef to be delivered at the Pine Ridge, Rosebud, and several other agencies not being satisfactory were rejected, and new bids, calling for about 25,000,000 pounds, with dates of delivery changed, were opened in Washington July 1, resulting in a saving to the Government of nearly \$100,000.

Your committee are sorry to report that the purchases of beef continue very large, amounting for many years past to more than \$1,000,000 a year, the most of which, in their judgment, ought to be raised by the Indians, and would be if lands were allotted to them in severalty and practical farmers were employed to instruct them in farming and stock-raising. They could as readily learn to raise cattle and sheep as ponies and dogs.

The awards for agricultural implements, household furniture, cooking utensils, &c., were mostly made to western manufacturers, and were inspected and shipped by Mr. E. L. Cooper, who has served your committee as inspector in the most faithful and satisfactory manner for the past seven years. The following is his report of inspection and shipments from Western manufacturers:

"On August, 18, 1884, I left New York on my trip West as inspector of Indian supplies for your department, and returned December 20, 1884, having been absent from this city 125 days, during which time I visited Albany, Ilium, Auburn, Seneca Falls, and Buffalo, N. Y.; Cleveland, Chagrin Falls, Canton, and Cincinnati, Ohio; Chicago, Quincy, Moline, and Sterling, Ill.; Jackson, Mich.; South Bend, Ind.; Milwaukee, Wis., and Saint Louis, Mo.; the distance traveled being about 5,000 miles. And at each place my time was fully occupied in attending to the duties devolving upon me as inspector.

"During said trip I inspected and attended to the proper weighing, marking, and forwarding to the various Indian agencies over 16,500 packages of different sizes and kinds, weighing about 1,500,747 pounds, being an average of about 155 packages on each of the 108 working days of said trip, in addition to the necessary time consumed by travel from one place to another.

"I found all the supplies offered for my inspection to have been fully up to the

samples on which the several contracts were awarded, with the only exception of the wagon covers on the contract of Messrs. Studebaker Brothers Manufacturing Company; which were not in accordance with the requirements of the Department. The same were, however, made good within five days.

"I also found all said supplies inspected by me to be of very good quality, and that the agricultural machines and implements were exceptionally so; all supplies being contracted for at very low prices, in some instances much lower than merchants dealing in same class of goods were paying.

"With few exceptions the supplies come to hand in very good order as to packages and contents, but all packages showing weakness were promptly made good by the contractors on their attention being called to their condition.

"I also found an increased promptness on part of the freight contractor's agents in properly signing for and forwarding the supplies to their destination.

"This makes the seventh year that I have had the honor of serving your Department as inspector of hardware, agricultural machines and implements, and miscellaneous supplies, and I must bear witness to the fact that in all supplies intrusted to my inspection I have noticed a steady improvement in the quality of the same and in the prices at which the same were furnished, and a very marked improvement in the increased quantity of agricultural implements shipped from year to year to the various Indian agencies. The same being, in my estimation, strong evidence of a growing inclination on the part of the Indians to become self-supporting, and trust the showing of such an inclination will be backed up by giving them practical farmers to teach them fully how to use the implements sent them to the best advantage. I have also noticed that the bidders become more numerous and the competition among them more earnest each year.

"During my term of service as your inspector I have inspected and forwarded many thousand packages of supplies, fully fifteen thousand each year, all of which have reached their destination safely, the only article reported as missing being one dozen butcher-knives, valued at 89 cents, during the seven years."

Mr. John M. Osborn, inspector of wagons for the Indian service, reports that he has inspected and shipped five hundred and sixty farm wagons of different sizes to forty different agencies, manufactured by the following parties, the contracts having been awarded to them: E. A. Webster, Jackson, Mich.; F. C. Herrick, Nashville, Tenn.; Alexander Caldwell, Leavenworth, Kans., and Morris Rosenfield, Moline, Ill. As the inspection was made before painting, he found the material sound and well-seasoned and workmanship satisfactory.

The dry-goods, groceries, clothing, hats and caps, boots and shoes, mechanics' tools, small hardware, and many other things were received, inspected, and shipped from the Government warehouse, 65 and 67 Wooster street, New York, and to give something of an idea of the magnitude of the business transacted, and the care with which it has been conducted, your committee will state that during the season, mostly in August and September, 30,530 packages, weighing from 1 ounce to 500 pounds, aggregating 4,435,559 pounds, were received, inspected, weighed, and shipped to more than sixty different Indian agencies, and not one package has been lost.

They think the above record will compare favorably with any public or private business transactions in this or any other country. The abstract of awards in the report of the Commissioner of Indian Affairs will give full particulars of all articles purchased, prices paid, and where delivered.

WILLIAM H. LYON,  
*Chairman Purchasing Committee.*

Hon. CLINTON B. FISK,  
*Chairman Board Indian Commissioners.*

## B.

### VISIT TO AGENCIES IN NEW MEXICO, ARIZONA, AND CALIFORNIA.— REPORT OF COMMISSIONERS SMILEY AND WHITTLESEY.

NEW YORK, February 4, 1884.

MY DEAR SIR: I am very glad to learn from you that Mr. Smiley can accompany you on the important mission to the Indians at the southwest. Please visit as far as possible the agencies in New Mexico, Arizona, and California.

Your most convenient route will be, I think, via Santa Fé and Albuquerque, diverging to such pueblos as you can reach; then to the Navajo Agency, and on thence to San Francisco.



If you can do it without too much expense and time, it will be well to see the small tribes in Northern California, but it is much more important to learn the condition of the Mission Indians, in Southern California; and to do this you will need to stop at Los Angeles to consult with Messrs. Bronson and Wells, Mr. Abbott Kinney, at Sierra Madre Villa, and others; also at San Bernardino, where the Indian agent resides.

From that region you will reach the Pima, Maricopa, and Papago, and the San Carlos Agencies via the Southern Pacific Railroad.

I regard the visit to San Carlos as among the most important things to do. I inclose to you several papers referring to the administration at San Carlos Agency. To learn the state of public feeling respecting the Apaches you will need to visit Globe, about 30 miles north of the agency.

On your return it will be but little out of your way to come from La Junta to Denver, Colo., and then take the Union Pacific Railroad and visit the new industrial school at Genoa, Nebraska, or one of you may prefer to see the school near Lawrence, Kans.

I am aware that this trip will, in general, be a hard one. The dust of the Gila valley and the unusual discomforts incident to such a trip will make you long for the comforts of the East; but this is so important I trust you will make most thorough work of it.

Yours, very truly,

CLINTON B. FISK,  
*Chairman.*

General E. WHITTLESEY,  
*Board of Indian Commissioners, Washington, D. C.*

WASHINGTON, May 1, 1884.

SIR: Pursuant to your letter of instruction, we left this city February 15 ultimo, and, stopping over Sunday at Saint Louis, arrived at Santa Fé at 2.30 a. m. February 20. We called early at the Indian agency, where we found Agent Pedro Sanchez, his clerk and interpreter. The agency building is a large adobe house, well finished and plastered within, containing eight rooms. In the rear is a stable and a room for Indians when visiting the agency. These premises are rented at \$600 per annum. We think sufficient accommodations for the office could be constructed for \$2,500, which would be much more economical than to pay a rental of \$600 per annum. Possibly one of the unused buildings of the military post might be secured for the Indian office.

We had a long interview with Agent Sanchez, who impressed us as a man of good sense and interested in his duties. He gave us much information respecting the Pueblo Indians. He has nineteen pueblos, or villages, under his care, in which reside about nine thousand Indians. All are industrious farmers and self-supporting. Nothing is issued by the agent except a few farming tools and an occasional gift of food, or clothing, or medicine to the poor and sick. These Indians are scattered over a large territory, some 200 miles from Santa Fé. The agent visits them all, he says, twice each year. In general they are very ignorant and superstitious. Though nominally Christians, they keep up many heathen customs and in defiance of the agent's orders continue their annual dances with orgies too indecent for description. They greatly need true Christian education and industrial training. Agent Sanchez recommends a day school in every pueblo, in addition to the boarding schools now established. For this he would need \$2,500 for the construction of school building and teacher's residence at each village. He has asked authority to establish four such schools this year. We believe that his request should be granted. The school accommodations now are sufficient for only two hundred of the 1,800 children of school age. About one hundred and fifty more will be provided for when the new school buildings shall be completed at Albuquerque. That will make three hundred and fifty, or one-fifth of all. We found the office books of Agent Sanchez well kept and receipts taken for every article issued.

At the St. Vincent orphan school for girls, which we visited, the sisters in charge told us they had room for eighty Indian girls and would gladly take and instruct them if the Government would pay the expense of their board and clothing. The Christian Brothers, of San Miguel, also offer to take eighty boys into their school near Isleta on the same terms.

February 21, we visited the University of New Mexico, Rev. H. O. Ladd, president. He has a new brick building—Whitin Hall—three stories high, with large tower, the cost of which was \$16,000. The number of students is now eighty. President Ladd proposes to add an industrial department and is willing to organize, in connection with that department, an Indian school. The location is good and he has 20 acres of excellent land for cultivation.

February 22, we reached Wallace, and drove thence 3 miles to Santa Domingo Pueblo, on the Rio Grande River. Here we found about eight hundred Indians, looking

healthy and contented. They live in a compact village of adobe houses one and two stories high, entered through the roof, which is reached by ladders and lighted by small glazed window. The floors and roofs are dirt. The houses are warmed by wood fires in fire-places. The walls are of dazzling whiteness and adorned with pictures of saints and Madonnas. We saw the women grinding corn by rubbing it between two stones, mixing and baking bread, as well as baking pottery, of which they have an abundance of all forms and sizes. All wear citizens' clothing with the usual Indian decorations. The governor, Antonio, invited us to his house, where a table was set, and dinner, consisting of beef, eggs, bread, and coffee, was served by the governor's wife and daughters.

This pueblo is well located and has a large tract of good land, which is cultivated by irrigation. The farming implements are primitive and rude, the plow being the old Mexican stick of wood, which merely scratches the ground. With one practical farmer living among them to instruct them, and modern tools to work with, these Indians might soon have all the comforts of civilized life. The farmer should know enough of blacksmithing to mend their tools and wagons. We talked with the governor about the education of the children, of whom there must be nearly two hundred. He said he would like to have a school, but the people would not consent to have their children taken far away. He had one son at Albuquerque and that was all that he could do. After our dinner and interview we were complimented by an invitation to witness a dance in the open air. About thirty men and women in full dress participated, and the scene was as entertaining and much more modest and decent than the round dances in our fashionable society.

February 23, at Albuquerque, we visited the Indian boarding school under the care of the Presbyterian Home Mission Board. Mr. R. W. D. Bryan is the principal, and besides matron and cook he has three assistant teachers. Miss Tibbles teaches arithmetic, her most advanced class studying decimals. Miss Wood teaches geography, reading, and spelling. Miss Butler has the primary department and teaches chiefly by object lessons. We heard classes in all the departments. The teaching is entirely in English and is well done. Discipline in the school-rooms is good, and most of the scholars appear bright and interested in their studies. The health of the children is good, except that some are troubled with sore eyes, probably caused by scrofula. The buildings are poor, but the dormitories are clean and well ventilated. The number of pupils now is one hundred and thirty-two. We saw them at dinner, which consisted of soup, mutton, and bread. After dinner we went to the ground given by the citizens of Albuquerque for new school buildings to be erected by the Government, with room for one hundred and fifty scholars. With the help of Mr. Bryan and the agent of the contractor we measured and staked out the sites for boarding-house and school-house. When these are completed, shops should at once be added for industrial instruction, which the Pueblo Indians need above all things.

February 24, we attended the Indian Sunday school. The exercises consisted mostly of singing and recitations in concert of many chapters from the Bible with surprising accuracy. Addresses were made by some of the visitors, and the next day Mr. Bryan asked the scholars to write what they could remember, and sent to us their papers. We give one sample.

*"Feb., Sunday, 24.*

"General Whittlesey talked to the Indians boys and girls. He told us how to do right, and how to live in the world; and he told us to pray to God every day to help us not to do wrong. He told us when Jesus died he go to heaven and He lives, and He sees us what we do and what we think. He told us to remember these words so when we go home we teach our people, and I think those words are right for us, and I was very much interested in what he said and I am goen to try to do right, and I will try very hard not to do wrong.

*"JAMES D. PORTER."*

February 25, we drove to Isletta, 12 miles south of Albuquerque. On our way we saw many Indians at work cleaning the irrigating ditches and plowing for spring planting. Some were using good American steel plows and driving oxen. They have wagons and other good tools and their lands appear to be well cultivated. At the pueblo we entered several houses by doors, not ladders. All that we inspected were clean and comfortably furnished. In one room we counted fifteen mirrors on the walls. The lady of the house very politely invited us to be seated and offered us some native wine to drink. Besides corn and wheat these Indians raise large quantities of grapes. They have good land and are industrious. All they need is education to make them good citizens.

February 26, we left Albuquerque at 4 a. m. and at 7 arrived at McCarty Station. Thence with a team generously offered by Simon Bibbo, a trader, we drove 18 miles to the pueblo of Acoma. The ride was along a valley with cliffs of sandstone on each side, broken down in many places, giving vistas of distant snow-clad mountains.



Acoma Pueblo is on the top of one of these cliffs, left standing alone, some 500 or 600 feet above the valley around. The sides of this cliff are nearly perpendicular, except in two or three ravines, and the village is reached by a stairway of stone and timber which the Indians have made. This pueblo is one of the oldest in New Mexico and is said to be the birthplace of Montezuma. The village contains, besides a large church and mission, about one hundred houses, nearly all three stories high, each upper story receding from that below. These houses are built in three long rows, all fronting south. They have no doors, the entrance being by ladders outside and down through openings in the roof. They are lighted by small, thin pieces of gypsum set in the wall. The houses are comfortable and cleanly, but the streets are filthy, being the common corral of countless children, chickens, dogs, and burros. Here in this crowded village, occupying a few acres up in the sky, live about 700 Indians, who carry up that steep stairway all their wood and provisions, while there are many pleasant sites in the valley, with springs of water and plenty of wood. They have a large tract of good land and own many sheep, horses, and burros. But their work is done at a great disadvantage, living where they now do. We held a council with the chief men of the village and advised them to abandon the cliff and build houses on their farms. This they promised to do so soon as they can get wagons and harness so that they can haul timber. They would also then build a school-house and a teacher's house, if a teacher could be sent to instruct their children. They have now about 30 at Albuquerque and 3 at Carlisle. They need only a little help and direction to place them in a very comfortable condition.

The Acoma Indians have a grievance. They believe that in the survey of their grant from the Mexican Government, our Government has taken from them about half of their land. We heard their statement, examined the old Spanish papers which we found preserved in the house of the governor, Martin del Balle, and are pretty sure that a fraud was perpetrated in the survey. But as the grant has been confirmed by the United States Government on the basis of that survey, we advised them to be content with the land they have, enough and more than enough for their wants. It would be impracticable now to get an additional grant by Congress, especially as some portions of the land taken from them are already occupied by white settlers.

Leaving Acoma late on the 27th, we returned to McCarty in time to take the train to Grant, where we spent the night February 28. We went on to Gallup, and thence drove 30 miles to the Navajo Agency. The road was almost impassible by reason of deep snow, deep mud, and deep arroyas or gullies; night came on very cold, and not knowing our distance from the agency, and deeming it imprudent to attempt such a road in the night, we camped among the rocks on the side of a cliff. At daylight, on the 29th, we moved on and arrived at Navajo in time for breakfast, which was welcome after a fast of twenty-four hours. Agent Riordan was absent, and we found farmer Marshall in charge. After inspecting the office, and the different storerooms, and shops, we visited the Government boarding-school. The building is a large, substantial, three-story structure capable of accommodating one hundred pupils. The superintendent, Mr. Logan, informed me that he had seventeen on his roll, all boys. We found fourteen in the school-room taught by Mrs. Stewart, a native Navajo woman, who had been educated at Carlisle. She seemed to be doing her work well. Her scholars are all young and pursuing only primary studies. The corps of employés is sufficient for a full school, but the Navajos seem unwilling to send their children, especially the girls, to the school. These Indians do but little farming, and depend upon their large flocks of sheep and goats for a living. No rations are issued except to the sick and to aged paupers. They are scattered over a wide country, and many never visit the agency. They are nomads, roaming wherever they can find grazing for their stock, for which they provide no shelter or forage even in winter.

The agency buildings, except the school-house and the agent's dwelling, are very poor old adobe barracks, unsafe and unfit to shelter the Government stores. A large saw-mill, which cost \$10,000, has no shelter, but, like the poor sheep and ponies, stands out in the cold. The reservation seems to be a very poor country, consisting of ridges and cliffs of sandstone, with plains of ground-up sand-rock between. There are, however, some narrow valleys along the streams which could be made productive by irrigation and proper cultivation.

From Navajo Agency we returned to the railroad at Mannelito, and proceeded to San Francisco, stopping over Sunday at Peach Spring and the Colorado Cañon, and delayed one day by a "wash-out" at Yucca, on the Mohave Desert. At San Francisco we called on Governor Stoneman, formerly a member of our Board, and had a long conversation with him respecting the Mission Indians of Southern California. He speaks well of them; employs ten families on his farm at San Gabriel, and finds them faithful and industrious. His opinion is that a good agent could place all the Mission Indians on farms of white men, where they would earn a comfortable living and the children could attend the public schools. Now they are generally poor and have no land secured to them as their own.

While in San Francisco we attended a meeting of the Ministers' Club, and there, as well as at a large public assembly in the First Congregational Church, we had the privilege of speaking upon the present condition and the outlook of Indian affairs. We were blockaded in the city by unprecedented floods, which had destroyed many miles of the Southern Pacific Railroad, so that we could not get away till March 18. We took the first train after the road had been repaired, and, moving very slowly, we arrived at Los Angeles on the 19th, at 8 p. m. In that city of palms and orange groves we met Messrs. Brown and Wells, who are appointed by the Department of Justice to defend the rights of the Saboba Indians *v. Byrnes*, to whom the ranch, including Saboba village, was patented in 1880. Byrnes has begun a suit for ejectment of the Indians living in that village. They, through their counsel, claim that they have a right to the lands they occupy under Mexican law and the treaty of Guadalupe Hidalgo. Messrs. Brown and Wells have moved to transfer the case to the United States courts, and propose to make it a test case to settle the rights of several Indian villages in a like situation. We also met Mr. Abbot Kinney, of Sierra Madre Villa, 18 miles north of Los Angeles, who was associated with Mrs. Jackson last year in investigating the condition of the Mission Indians. He gave us much interesting information concerning them, their troubles and wants. We consulted several intelligent people, among them Mr. H. N. Rust, of Pasadena, with regard to a proper site for an Indian industrial school in Southern California, and after canvassing the claims of several places we came to the conclusion that Pasadena, 8 miles north of Los Angeles, presents the most attractions. The situation is beautiful. It is near the largest and most prosperous city in that part of the State. It has a Christian people, who would take an interest in such a school. It is a temperance town—the only one we found in California—public sentiment prohibiting the sale of intoxicating liquors. It is visited by many thousands of tourists every year, and an Indian school would receive from them attention and help. It is true that good land with water privileges is held at a high price, but a few acres of such land would suffice, and dry, grazing land is very cheap. We have communicated our views to Dr. Kendall, Secretary of the Presbyterian Mission Board, and we hope to see an Albuquerque or a Carlisle school established somewhere on the Southern Pacific coast.

March 24, we arrived at San Bernardino, 3 miles northeast from Colton, on the Southern Pacific Railroad. There we met Agent McCallum, recently appointed, from Oakland, Cal. He explained to us the situation of the numerous small villages and bands under his care, widely separated, and some of them difficult of access. He is much troubled to transport books for the schools, and the small supplies of food and clothing for the sick and infirm. If he had authority to deposit these supplies with teachers as sub-agents, the difficulty would be removed. The agency physician, Dr. Harley, a very competent young man of fine appearance, complains of the same trouble. He is serving on the absurdly low salary of \$500, and cannot afford to visit the distant villages. His only resource is to send medicines to be administered by the teachers under his written instructions. He ekes out a living by private practice in San Bernardino. The agency office is in a private house which is rented at \$25 per month. It serves as a residence for the agent, and is sufficient for the business required here.

The railroad to San Diego being broken up by the floods, we could not go to the Indian villages on the line of that road, and in San Diego County, as we had intended.

From San Bernardino we went on to Banning, arriving there March 26, at 12.15 a. m. The best accommodations we could find for the night was a chair by the cook-stove in a small eating room near the station. Early after breakfast we drove 5 miles to Procrero a small Indian village, where we found a day school of twenty-seven scholars, twelve boys and 15 girls, taught by Blanche Livingston, a brave young girl of seventeen years, who lives there alone among the Indians. We heard classes in reading and arithmetic. The scholars are very irregular in attendance, their parents feeling but little interest in their education. The school-house is a rough board structure, worth perhaps \$100. The number of Indians in this Procrero band is about one hundred and fifty. They are poor and thriftless, yet good workmen on farms when starvation compels them to work. They have small fields under cultivation with some vineyards, and a few fruit trees which they irrigate in a rude way. They make wine and drink it to excess. Banning is on the reservation, and many settlers have made improvements, and constructed waterworks expecting to push the Indians off. These poor people should have some portion of the lands secured to them soon by a patent.

We were much disappointed that we could not see more of the Mission Indians; but we learned enough of their condition to convince us that they have been greatly wronged, first by the Mexican Government and then by our own Government in giving away the lands that they have long occupied and believed to be their own. Justice demands that the rights of these inoffensive people be defended; and if legal complications are found in the way of their remaining in possession of their old



homes, then we are morally bound to provide for them suitable and sufficient lands for their support.

Returning to the station at Banning and resting on our chairs till midnight, we took the train to Casa Grande and from that station, on March 27, we drove 15 miles to the Pima and Maricopa Agency. Here we found comfortable agency buildings, and a large school-house of adobe, two-stories high, built around an open court with school-rooms, dormitories, dining room, kitchen, laundry, &c., sufficient to accommodate 100 scholars. The number now on the roll is 51; we counted 36 present, six of them girls. Some had recently been taken away on account of a case of small-pox, but the danger being over it was thought that they would soon return. The school corps consists of two teachers, Mr. Chubbuck and wife, a matron, laundress, seamstress, and cook. The total cost of the school is about \$700 per month for nine months. Very good order was maintained in the school-room, and the teaching was fairly done, with some lack of life and stimulus. We heard classes in reading, spelling, and arithmetic. The most advanced scholars read very well in the third reader and worked on the blackboard examples in simple addition. Some of them have attended school three years.

The general management of the boarding-house is defective. The principal appears to give but little attention to the boys out of the school-room. The matron, who is the wife of the agent, is a frail woman with three little children, and lives at a distance from the school-building; of course she can give to the Indian children but little time or care. The girls have no one to look after them. As soon as supper is done they are locked into their dormitory and left there till breakfast is ready. It is not to be wondered at that they sometimes break out and roam about at night. In the dining-room no one is present to teach the children decent table manners. They grab their meat in native style and make fingers and teeth do service for knife and fork. We talked frankly with Agent Jackson about these matters, and he admitted that the school was not in a satisfactory condition, and said it gave him more trouble than all his other work. He also expressed a wish that some Mission Board would take it off his hands. The outside work of the agent who has in charge so many Indian bands, scattered so widely, is enough and more than enough for one man to do. We agree with him that it would be better to place the school in other hands, and we have recommended that the Department invite the Presbyterian Board, which sustains a missionary there, to take charge of the school and conduct it on the contract plan. Agent Jackson is very energetic and efficient in pushing and improving the industries of his Indians. They are an industrious people; they irrigate and cultivate their lands with skill, and raise wheat to sell. The chief, Antonio, has sixty acres under tillage and owns ninety head of cattle and four yoke of oxen. We rode several miles about the Indian farms and found barley two feet high and wheat up. Everything indicates a prosperous people.

The agency physician informed us that in general the health of the people is good. Some cases of small-pox have been treated during the winter, but it has nearly disappeared. He had found the vaccine matter received from Martin & Co. very poor and ineffective.

The Presbyterian missionary, Mr. Cook, was busy at the time of our visit building a church, much of the work being done by himself. He preaches at the several villages, and is anxious to have day-schools established in these villages, which have from sixty to one hundred children each.

March 29 we left the Pima Agency at 6 a. m., and by fast driving made close connection with an emigrant train and arrived at Tucson early that afternoon. Here we rested over Sunday, and on Monday, March 31, we drove to the Papago Reservation, about 10 or 12 miles south of Tucson. The reservation is 8 by 13 miles in extent, much of it excellent land for farming and grazing, with abundance of mesquite timber, which the Mexicans steal and sell in Tucson. The Papagos live in adobe houses, work industriously, and support themselves. Many are off the reservation, some 100 miles away, on land to which they have no title. Miners and settlers are already crowding upon them and cutting off their water. It seems to us very important that the reservation should be patented to them in severalty, and that those who cannot find room there be instructed and assisted in making homestead entries as citizens. To do this a separate agent is needed who can spend his time visiting the many villages of Indians, defending their land from intruders and their timber from thieves. While at Papago, Agent Jackson joined us with Dr. Hart, the new physician and teacher, who proposed to open at once a day-school under the charge of the Presbyterian Home Mission Board. He found a room for school and residence, and we left him to begin his work alone.

April 1, we went on to Wilcox, where we remained till the 3d, and then drove 20 miles to Sierra Bonita Ranch, the residence of Mr. H. C. Hooker. Procuring from him a team we drove on in two days 80 miles to San Carlos Agency. Agent Wilcox was absent in Washington, and we found his clerk, Colonel Beaumont, in charge. From him we learned the general condition of this reservation and the agency. The country is partly mountainous, but between the mountain ranges are wide plains and

valleys of fertile land much of which can be irrigated by the waters of the Gila, the San Carlos, and other streams. The reservation contains about 4,000 square miles, a little more than 2,500,000 acres, or 500 acres for each of the 5,000 Indians occupying it. To all these Indians, except some bands on the extreme northern part of the reservation, full rations and clothing are issued, so that they have no necessity to work for their support. Still they know how to work, and many do work and sell their crops to the traders. Under proper management they could be made self-supporting in four or five years. They should be settled in bands on the best lands and have a practical farmer residing with each band. They should build permanent adobe houses instead of the wretched wicki-ups in which they now live. But before any such advance can be made, the present double control of the agency—military and civil—which is full of trouble and vexation, must be abandoned.

Such, briefly, are Colonel Beaumont's views of the situation.

April 7, we drove to Globe, 31 miles, where we met a large company of citizens and heard their opinions and wishes with regard to the Apaches. Summed up in few words, the public feeling is hostile to the Indians. They must be removed from the Territory. Some, however, admit that the majority of the Indians are peaceable and good neighbors. Globe itself was largely built by their labor. But the Chiracahuas, brought back there by General Crook last year in opposition to the protest of the agent and the peaceable bands, are a source of danger. True, they are quiet now as long as they receive full Army rations every day. But they all have arms and ammunition, and the moment they are displeased they will break out again and repeat their murderous raids. The small military force at the agency would be utterly powerless to stop them. When they went last with their women and children and pack animals through a beautiful valley to Mexico, our troops did nothing to check them or to protect the settlers against them. The belief is prevalent that General Crook was captured in the San Madre Mountains. And to get away he was obliged to make very liberal promises. His surrender was a bad bargain, and it should be set aside by the Government. The fighting men of the Chiracahua band of murderers should be disarmed and confined in some military prison where they can do no more harm. Their children should all be sent away to school, not merely a few orphans whom nobody cares for. We very plainly told these gentlemen—two of them editors—that the talk about removing all the Apaches from Arizona is useless; at the same time admitting that their fear of another outbreak may not be altogether groundless.

Another subject of discussion at this meeting was the coal-fields on the southwestern border of the reservation. We found a very wide difference of opinion as to the value of these mines. But it is not surprising that the people of Globe, whose prosperity depends upon mining enterprises, should be anxious to get access to coal if any is to be found in that region. We agree with them that some arrangement should be made which, without injury to the Indians, will meet the wants of the community. But we cannot approve the bill now before the Senate for a resurvey of the reservation and the cutting off of the western part of it. That would cut off several bands of Indians who are well settled, and throw out a very valuable water station ten miles from Globe. We have stated our objections to that bill to the Senate Committee. It will be set aside or modified.

April 8, we returned to San Carlos. On our way going and returning we visited several bands along the San Carlos River. Each band has a chief. Cassidoro has 44 cows belonging to his band; he raises barley, wheat, and corn. His Indians work, though some, he says, are lazy. They have repaired their ditches in readiness for spring planting. Antonio has 24 cows for his band, all very good. His people will take good care of them and raise the calves. Other chiefs said the same. We examined these cows and others, about 150 in all, with care, because charges have been preferred against the agent for receiving poor and almost worthless cows. In our judgment the stock is very good—better than we ordinarily see in Arizona—and we doubt if any more of the same quality can be bought at the same price.

At the agency we examined the storehouse and supplies, which are abundant and excellent. We also witnessed an issue of beef. It is issued from the block upon tickets presented by representatives of families. The scene is far from pleasant to look upon or to describe. The whole system should be reformed everywhere. It now compels a large number to collect at the agency every week, and the coming and waiting and returning uses up about half of their time; besides it leads to gambling and every vice. A better way is to settle the people in bands, and so long as they need rations, and that ought not to be long, let the farmer in charge go or send his wagon for the supplies and distribute them.

In the evening we had a long interview with Dr. Pangborn, who has been the agency physician ten years. We read to him—Colonel Beaumont also being present—all the papers referred to us containing charges against Agent Wilcox. The doctor denied most positively the story of immoralities with which his name had been connected, and declared that the affidavits of Wood and Burgess were made in spite and were unworthy of credit. Agent Wilcox had, so far as he knew, no interest in the tradership;



and he had discharged his son-in-law to stop the talk about it. As to these charges, we could find no one at the agency or at Globe who had any personal knowledge of them. The men who made them had gone, no one knew where, and over their own signature had denied that they had ever preferred charges. We concluded that it was useless to pursue that matter further.

Dr. Pangborn informed us that the Indian school organized by Agent Tiffany was doing well until broken up by the outbreak two years ago, which frightened the teachers away. He did not think it wise to try to reopen it now; the troops and the Chiricahua warriors would surround it with bad influences. All the prisoners, so-called, should be disarmed and taken away. Then there would be no use at all for soldiers at the agency.

April 9, we visited the camp of the Chiricahua prisoners, and found them contented and cheerful, having plenty of horses, which they are supposed to have stolen, all the men carrying rifles and wearing belts well filled with cartridges. We saw and conversed with Chiefs Nanā, Loco, Bonita, Nai-che-te (son of Cochise), Kai-te-nay (son of Victoria), and Geronimo. All said they were ready to go to work and live in peace with the white people. This band impressed us as the brightest and most vigorous of all the Apaches. If they can be induced to give up their roving and marauding habits and devote their energies to peaceful industries they will soon be a prosperous people.

Captain Crawford, who now commands the post, expresses no fear of another outbreak. He proposes to move this band very soon to the northern part of the reservation, near Camp Apache, where there is a larger force of soldiers to watch them and good land for cultivation. He holds a very delicate position here, being required by the agreement between the Interior and War Departments to do police duty on the reservation and administer justice, while the agent has charge of all other civil matters. Questions of jurisdiction arise and some friction is caused by this attempt to manage a double-headed government. The best policy, in Captain Crawford's opinion, is to secure to all these people their homes at once. Intruders, ranchmen, and miners are pushing in on all sides, and he receives frequent threats of all the fighting he wants if he attempts to interfere with them.

On the whole, we found the condition of San Carlos better than we feared. The moral tone is not what it should be. No officer or employé has his family at the agency. Nothing is done to instruct or elevate the people. But the possibilities are greater than we supposed. There is much fertile land; many of the Indians are willing to work, and under right influence and management there is every reason to hope for rapid improvement.

April 10 we left San Carlos, and after a three days' dusty ride took the train at Wilcox eastward. Stopping over Sunday at Deming, and delaying one day at Colorado Springs—a fine place for an Indian school—we arrived at Denver.

April 16, here we met Agent Wilcox on his return to San Carlos, after an absence of three months. We conversed with him freely and frankly as to the charges against him and the affairs of his agency. We learn that since his return he has recommended the reopening of the Government school at San Carlos, which we may hope indicates a change in the right direction.

At Denver we separated, one to visit the new industrial school at Genoa, Nebr., the other that at Lawrence, Kans. The school at Genoa was opened February 20, under Colonel Tappan as superintendent, and Mrs. Platt as matron, with two teachers, Miss Cook and Miss Wells, and one hundred and thirty-five scholars, many of them very young. The main building is of brick, 109 by 45 feet, with two wings, 20 by 80 feet each, having rooms for one hundred and fifty to two hundred scholars. Though so recently opened, it is well organized and everything is in good order. The school-room is large and well furnished. The dormitories, dining-room, kitchen, laundry, and sewing-room are well ventilated and clean. A frame building for carpenter's shop, with room above for a hospital in case of need, is finished, the work having been done mostly by Indian boys, eight of whom have begun learning the trade. These older boys have also put in 30 acres of oats and 6 acres of potatoes, and are now preparing 60 acres for corn; doing all the plowing, harrowing, and planting, with one white man to direct. The girls are taught sewing and all domestic arts. We saw the school at the evening religious exercises, at breakfast, and in the school-room. The outlook is very hopeful for a very useful institution. Its great need now is a larger force of teachers, only two being employed for the one hundred and thirty-five scholars. Colonel Tappan called our attention to the poor quality of some of the contract supplies, cotton thread, gingham, linseys, and hardware. We brought samples of some of these articles to the Indian Office.

At Lawrence the school was not organized. We saw Dr. Marvin, the principal, and drove with him to see the new building, nearly completed, and the fine farm of 280 acres given by the citizens of Lawrence.

On our way home we also visited the Friends' Manual Labor Institute, 4 miles south of Wabash, Ind. They have a very fertile farm of 760 acres, and two new buildings. They have twenty-eight Indian boys and nineteen girls, and are doing a good work.

The industrial training of the boys is the care and use of teams in wagoning, and in plowing, harrowing, and cultivating ground. They have been instructed in ditching, fencing, and clearing off timber land; in setting out and caring for young orchards, small fruits, and berries; in gardening, harvesting, and marketing field crops, and in the care of stock. The girls are instructed in kitchen, housekeeping, and dairy work; in sewing, in canning fruit, and in drying corn and apples. The children have made commendable progress in all these kinds of work. In school work they have advanced steadily, at times showing real enthusiasm. Their conduct has been praiseworthy. They are disposed to be obedient and respectful. All the children attend the family collection for religious exercises daily. The Bible is read at the opening of the day-school, and at times there has been deep religious feeling.

Having completed our tour of inspection, and our journey of more than 8,000 miles, we reached our homes April 25. We are greatly indebted to several railroad companies—the Atchison, Topeka and Santa Fé, the Atlantic and Pacific, the Southern Pacific, and the Union Pacific—for free transportation, thus materially reducing our expenses.

E. WHITTLESEY.  
ALBERT K. SMILEY.

Respectfully submitted.  
Hon. CLINTON B. FISK,  
*Chairman.*

### C.

#### REPORTS OF RELIGIOUS SOCIETIES.

The amounts expended during the last year by the several religious societies for education and missions, so far as reported, are as follows:

Friends.....	200 00
Friends, Orthodox.....	\$15,000 00
Baptist Home Mission Society.....	7,429 00
American Missionary Association (Congregational).....	21,709 76
Protestant Episcopal Missionary Society.....	45,377 90
Presbyterian Foreign Mission Board.....	29,068 39
Presbyterian Home Mission Board.....	100,260 05

### FRIENDS.

*To the Board of Indian Commissioners:*

RESPECTED FRIENDS: During the past year we have continued to have an oversight of the Indians at the combined Santee, Flandreau, and Ponca Agency, and we are pleased to state that the work of civilizing these Indians has progressed very favorably.

Isaiah Lightner, who is in charge at this agency, gives the following statistics as proof of the great advancement made by these Indians during the past six years:

*A comparison of the issue of subsistence to the tribe and the result from labor in 1878 and 1884.*

Issue of subsistence.	1878.	1884.	Difference.	Issue of subsistence.	1878.	1884.	Difference.
Bacon.....pounds.	19,486	783	18,703	Hominy..pounds.	2,900	0	2,900
Beef.....do...	514,430	85,183	430,247	Rice.....do...	1,611	36	1,575
Beans.....do...	4,018	0	4,018	Soap.....do...	6,520	0	6,520
Coffee.....do...	3,765	1,282	2,483	Sugar.....do...	9,960	2,242	7,718
Flour.....do...	137,393	16,967½	120,425½	Tobacco.....do...	520	0	520

Result from labor.	1878.	1884.	Result from labor.	1878.	1884.
Land under cultivation.acres.	1,000	3,357	Oats.....bushels.	500	19,550
Barley.....bushels.	0	200	Potatoes.....do...	1,800	10,500
Flax-seed.....do...	0	840	Hay, cut.....tons.	800	2,700
Wheat.....do...	850	12,500	Cattle owned.....number.	257	484
orn.....do...	9,500	17,500			



One result of this great increase of production has been the discontinuance of Government rations to all except children attending school, and about fifty old and infirm Indians.

A proposition was made in Congress at its last session to turn the inspectorship of agencies over to the War Department, but through our efforts (and other friends of the Indians) this, as we believe, unwise legislation was defeated.

Senator Coke's bill, "To provide for the allotment of lands in severalty, and to extend the protection of the laws of the States and Territories over the Indians," being in many particulars the same we have been endeavoring to have enacted for years, was passed by the Senate, but not acted upon, much to our regret, by the House.

A great change has been wrought in the minds of the people of this country during the past twelve years in regard to the Indian.

Industrial schools for Indian children are now supported by the Government, and the present administration is not only willing but anxious that all religious societies should assist in civilizing the Indians by schools of their own, or in any other missionary way. It has been for some time our concern to advance this branch of Indian work, and, if we cannot succeed in the establishment of an industrial school, under the supervision of our society, that we aid those already established in the important work of Indian education.

RICH'D T. BENTLEY.  
LEVI K. BROWN.

#### FRIENDS—ORTHODOX.

The Associated Executive Committee of Friends on Indian Affairs report:

*Agents.*—John D. Miles, after acting as United States Indian agent for fourteen years, first among the Kickapoos in Kansas, and afterwards for about twelve years for the Cheyennes and Arapahoos in the Indian Territory, resigned the latter position and retired from the service, Third month 31st, 1884. He introduced the system of issuing rations to heads of families, instead of giving them to the chiefs of bands; was the first to propose and introduce the hauling by Indians of their own supplies from railway termini to the agencies, having induced the Cheyennes and Arapahoos to do this when a part of them were just off the war-path. He also induced one of the bands of Cheyennes to carry the mail promptly and with perfect faith for several months, over a line from the agency to a western post. He first introduced the practice of having the scholars of the reservation boarding schools, boys and girls, to invest their savings in stock cattle. He had a school herd, worth at least \$30,000, successfully managed by the boys as herders, when it was most unwisely scattered by an order from the Department directing that the cattle should be issued to the Indians. This was done, and most of them killed by the wilder Indians. He also was one of the first to place boys and girls who had been trained in reservation boarding schools among farmers in the States, to learn more thoroughly the ways of white people. His schools were always efficient, and the results in industry, morals, and religion on the pupils were very positively for good. After these years of faithful service he shared the usual fate of good agents, and found large sums suspended against his accounts in the Treasury Department. After giving full explanations to the accounting officers, he preferred to test his case in a United States court to any compromise which should tarnish his good name. He was immediately vindicated by a jury of his peers, who returned a verdict in his favor after being out five minutes, the United States judge having charged them in his behalf.

Jacob V. Carter, after two years of decidedly useful service, resigned the Sac and Fox Agency. Under his administration the moral state of that agency was much improved, and the schools better managed than ever before.

Nominations of capable and energetic men were made to the Secretary of the Interior to fill vacancies in agencies finally supplied by the committee, but they were not accepted; and it is now understood that the former relation subsisting between the Government and the society has ceased.

L. J. Miles has continued to act as agent for the Osages and Kaws. The condition of the Osages is far better than for the year 1882-'83, when smallpox and measles made serious ravages among them. Good health has prevailed; they have done more at farming than for several years previously; they have built altogether about two hundred and twenty-eight houses with the assistance of the agent; they have set out the past year 2,000 peach trees, buying them with their annuity money. Most of them live on their own allotments of land; several have had wells dug, and have paid carpenters to fit up their houses more comfortably; they are hereafter to pay for all their blacksmithing, shoemaking, &c.; their rations have been discontinued, and annuity goods have been almost wholly withheld. When they want blacksmithing, wagon-work, carpenter-work, shoe or harness work, they will employ those of their own

people who have learned these trades since Agent Miles took charge of the agency. They have also agreed that parents who do not send their children to school shall forfeit the annuity due to these children. Hence the school has been full, and more room will be required. With the money received as interest on the proceeds of their lands, they have bought household goods, better food, spring wagons, and nearly 100 mules.

Some of their lands have been leased by them to cattle-men, but upon good terms, and, it is believed, to their permanent advantage.

With the exception of those children, however, who have been or are now being trained in schools, they are not advancing in religious matters.

#### SCHOOLS.

Six Government boarding schools and three day schools have been mostly supplied with officers and teachers by us, and have had an enrolment of 560 pupils. There have been, besides, 125 pupils in the two White's Institutes of Indiana and Iowa, making 688 scholars in all, under 54 Friends as superintendents, matrons, and teachers.

The advancement in the schools has been generally good, in knowledge both of letters and of work. In all the boarding schools care is taken to give instruction in manual labor. The morals, manners, and religious needs of the pupils also receive attention. Of the 688 pupils mentioned above, 145 read in the fourth reader or a higher one; 277 have studied arithmetic, 207 geography, and 34 the history of the United States.

Two Indian girls have been educated at Earlham College, one of whom is teaching at the Seneca, Shawnee and Wyandotte boarding school. One boy has been sustained at Maryville Normal School, Tennessee, under William P. Hastings.

The Modoc day school has been very well taught by a young Friend, who showed ability, discretion, and loving Christian zeal in her duties.

#### WHITE'S INSTITUTE, INDIANA.

The enlarged building for girls at this institute has been completed, and the accommodations so greatly demanded for the whole household are now supplied. The cost of the new building, of changes in the old one, and of furnishing, has been \$8,737.32; of which sum there were cash contributions to the amount of \$6,700; the rest having been assumed by the trustees of the institute.

There are now three good buildings—the Boys' Home, which accommodates two teachers and 27 Indian boys; the administration building, giving accommodation to the family, farm hands and white boys; and attached to this, yet duly distinct from it, the Girls' Home, which will accommodate 35 girls comfortably. There are at present 27 boys and 31 girls, or 58 in all; and the number will soon be raised to 60 or more.

The health of the pupils has been very good as compared with the usual standard in such schools. With a few exceptions the scholars have behaved well; the discipline has been very good; the amount of work cheerfully and well done by both boys and girls, has been large. The boys plow, harrow, pitch hay, care for stock, garden, manage teams, &c., almost as well as average white boys of like age. The girls sew, wash, iron, bake, cook, put up fruit, care for the dairy, make butter, &c.

The school-house stands at a good distance from the other buildings, and has been improved, but needs enlarging to meet the requirements of so many pupils. The teaching has been tested by the committee, and the progress of the pupils in reading, arithmetic, geography, and Scripture was found satisfactory.

The harmony, intelligence in plans of work, and Christian feeling which pervade the Institution are causes for thankfulness. A quiet but effectual work of grace has been known among the children during them year, and many of the are living a consciously Christian life.

#### WHITE'S INSTITUTE, IOWA.

The Indian school conducted by Benjamin and Elizabeth Miles, at West Branch, Iowa, was removed on the 1st of last Eleventh month to White's Manual Labor Institute at Houghton, Lee County, Iowa. Beginning the year with 30 Indian pupils, they now have 70. The children have suffered some from sickness, but were nearly all in good health at last report. They make progress in industrial training of all kinds connected with the farm and household, and are doing well in school. Their religious instruction and training receive careful attention; and Benjamin Miles states that many of the children are prayerful, thoughtful, and exemplary in their lives, evincing that the work of grace is influencing their hearts.

Sixteen boarding and day schools have had boxes of presents of various kinds sent to their pupils or teachers by Friends, and the whole sum expended for Indians the past year by members of the society will not fall short of \$15,000.



Beside the above schools there remains the Tunesassa Boarding School, which is not under the care of the associated executive, but is wholly sustained by Friends. It has had an average of 30 pupils, 25 girls and 5 boys, of the Seneca tribe. It is situated on the Alleghany Reservation, Cattaraugus County, New York. It has been very successfully managed; the progress of the pupils in industrial skill, letters, manners, and morals having been very gratifying. Girls who leave the school and enter upon home life have been far more uniformly industrious, chaste, and honorable in their career than was ever the case. Its work is most satisfactory. The tone of the whole tribe is steadily advancing.

## MISSIONARIES AND MEETINGS.

Two missionaries, with their wives, continue their work in the Quapaw Agency and vicinity. They have three congregations and two out-stations under their care, with an Indian membership of one hundred and twenty-nine. A new meeting-house has been built for one of the congregations. In the Sac and Fox Agency at Shawneetown is another missionary, with a congregation of forty-four members. A meeting-house is now being erected for them. An out-station among the Mexican Kickapoos has been useful. A missionary is now at work among the Osages. In all, ninety Friends have been actively engaged in work for Indians the past year, and, although many discouragements appear, there has been on the whole a great gain in the condition of the Indians under our observation during the past fifteen years.

JAMES E. RHOADS,  
*Clerk of the Committee.*

PHILADELPHIA, *First month 3, 1885.*

## THE AMERICAN BAPTIST HOME MISSION SOCIETY.

## INDIANS.

The number of missionaries among the Indians has been nineteen, including four teachers in the Indian University. With the exception of one in Nevada all of these have labored in the Indian Territory. Among them have been nine native preachers.

In some of the Cherokee churches there has been a deep religious interest. At Tahlequah, the capital of the nation, there have been about thirty additions to the church, among the number, as Brother Rogers states, "the chief's private secretary, a man of remarkable ability and of great influence in the Cherokee Nation."

It is gratifying to note the beginning of a movement toward the unification of Baptist interests in the Territory. Hitherto the Baptists in each nation have had little dealings, religiously or in other respects, with those of other nations or tribes. The marked tribal or national feelings have kept them separate in religious as well as in civil things. But last June steps were taken for the organization of a general Baptist convention for the entire Territory. Brethren from several nations were present. The partition walls are crumbling. The meeting this year is expected to be an advance on that of last year. The Christianized and civilized Indians, feeling their obligation to aid in giving the gospel to the pagan Indians, propose to unite in the support of a native missionary, the society assisting, probably, by appointing a white missionary as his co-laborer.

This general convention is expected to accomplish much also in uniting the Indians in stronger fraternal bonds. Differences in language constitute something of an obstacle to this, but many understand the English language sufficiently for a medium of communication, while others can be reached through interpreters. In the schools of the Cherokee Nation, as in some other nations, instruction is given exclusively in English.

Among the older preachers are some who have received a fair education, others of very limited education, and possessing very little Christian literature, but who have wrought long, faithfully, and successfully, almost without compensation, and who are worthy of honor. The corresponding secretary of the society, in an interview with several of these brethren, at Tahlequah, last March, was deeply impressed by their devotion to their sacred calling.

Three or four good men are needed to preach in English in unoccupied but promising fields in the Territory, where the people understand the English language.

Among the Piutes, at Pyramid Lake, Nevada, the chief progress has been in Sunday-school work, though some of the older Indians are attentive to the missionary, who preaches through an interpreter.

Attention has been turned to others, including Alaska, but lack of means and the difficulty of finding suitable missionaries for service among pagan and but partially

civilized Indians, have prevented the Board from making appointments. The Baptists of America are not yet doing what they ought to do for the evangelization of the Indians on this continent.

The new building for the Indian University has been begun, on the location selected near Muskogee, Ind. Ter., a location more central and accessible than at Tahlequah. It is to be about 107 feet in length, by about 45 in breadth, three stories high above the basement, which will be finished for the domestic arrangements of the institution. It will cost, including furnishing, not far from \$15,000, a portion of which is yet to be secured. It is to be ready for use this fall.

Another unifying power is the Indian University, which is open to students from all the nations and tribes. Its trustees include representatives of four nations, viz, Cherokee, Choctaw, Creek, and Delaware, besides five white brethren; and among its students the past year have been youth from four nations, viz, Cherokee, Choctaw, Delaware, Seminole. Among these are several well advanced in their studies preparing for the work of the ministry, two of whom labored successfully last summer as missionaries of the society among their own people. One of these speaks fluently in English and Cherokee, another who speaks likewise in English, Cherokee, and Choctaw, and a third who, in addition to the English, speaks in four Indian tongues, and has begun to preach the Gospel to several of the uncivilized tribes in the central part of the Territory. Thus the much needed work of preparing qualified native preachers has been well begun, and appeals to the Christian sentiment and conscience of the land for generous support.

## AMERICAN MISSIONARY ASSOCIATION.

### FORT BERTHOLD AGENCY.

Rev. C. L. Hall writes: We have had an encouraging year, and are beginning to see some results of our eight years' labor and waiting. There has been more willingness on the part of the Indians to hear the Gospel, to adopt civilized ways, to work and to submit to the education of their children. The day school has been kept up through the year with a total average for the year of thirty-two pupils and of fifty-four for the latter six months. About one hundred different boys and girls have been under instruction during the year. Of the seventeen scholars sent away to Hampton and Santee, nine have returned this summer, bringing back good influences to their homes. Six other pupils were taken down from Devil's Lake to Santee last fall.

The advance made by the Indians here is seen in their increased industry in agricultural pursuits, in the breaking down of superstition, so that scientific medical treatment is increasingly called for, and the indication of a beginning of a break-up of the old filthy camp life. The first decent dwelling outside the old village is now being put up by a regular attendant of our meetings, whose children have just returned from our Santee school. The Christian influences are thus seen to be here, as elsewhere, the civilizing power, but legislation giving a secure title to individual land property and a recognition of the Indian before the common law of the land are imperative needs.

We rejoice in having been able to help in the organization of a Government boarding school at Fort Stevenson, an abandoned military post 17 miles from this agency, where there are now fifty scholars, with Prof. F. B. Wells, the nominee of our association, in charge, and Mrs. Wells as matron. It is hoped that there will be a large increase of pupils another year.

The church and Sunday-school attendance averaged fifty-three for the year at Fort Berthold, while for the latter part of the year forty-three more attended Sabbath exercises at Fort Stevenson, making ninety-seven as a total average for the latter six months on the Sabbath. Two week-day meetings were kept up at Berthold and one at Stevenson. There were eleven white church members at the agency and four Indian members connected with the mission, but as only one or two were permanently here, no church organization was effected. Visitation and pastoral work was kept up. During the year evangelistic trips were made to the Crow Agency and Poplar River, in Montana, and to Fort Buford and Devil's Lake, in North Dakota. The Devil's Lake Indians, under native leaders, with only a few missionary visits, have established a church and school and built a chapel for themselves, and the present evangelist, supported by the Dakota Indian Home Missionary Society of native brethren, has a congregation of forty-nine. This result is all the more remarkable as it has been attained at an agency under Roman Catholic management. At the Crow Agency there is a large field of work among a tribe nearly related to the Gros Ventres of Berthold, and we have been desirous of placing workers there this summer. The field is open.



## SANTEE AGENCY, NEBRASKA.

There has been an increase in the attendance of pupils in the school, and also a continued gain in the average attendance, the last month showing the largest average attendance of boarding scholars for the whole year. The growing interest in the Indian community at large in education and in our school as *their* school for higher training is marked. We do not have to solicit scholars, and for the coming year the prospect is that we shall be crowded far beyond our measure of room or endurance. The pupils come from nine different tribes.

The industrial department has had considerable development the past year. The accommodations have been increased by the building of a blacksmith's shop with five forges, and the doubling of the size of the carpenter shop, the three shops, carpenter, shoe shop, and blacksmith, giving instruction to thirty each day. In the brick-yard since spring the boys have made 130,000 brick. All the boys have had something of farm work beside the show instruction.

Last fall plans were perfected for a dining hall capable of seating two hundred pupils. The building is now inclosed, but without more means for building it cannot be occupied this winter. On the lower floor are the dining-room, bakery, kitchen, store-room, ironing and laundry rooms, besides vestibules and closets. On the second floor are parlors and sitting-room for guests and pupils, a printing office and business office, a store-room and eleven sleeping rooms. On the third floor are eighteen sleeping rooms. Besides those who have the charge of the house and teachers who will room there, forty and perhaps fifty pupils can be accommodated. It is of wood, with granite foundation.

An outlying district of the mission field here is at the Ponca Reserve. Here a school-house has been built by the Government, a very neat building that can seat fifty. By its side is a teacher's house, with three large rooms, closets, and cellar. Mr. Riggs went up with Major Lightner and dedicated the school-house, and as the foundation stones of all the lessons that were to be given them they placed two Bibles on the desk, Major Lightner giving a copy of the English Bible, and Mr. Riggs a copy of the Dakota Bible. Mr. Riggs preached, Major Lightner made an address, and Standing Bear responded feelingly and very appropriately. The association is looking for the teacher to put into this field.

This is but one point. All over the Indian country are places open, the people ready, the opportunity slipping by us. Mr. Riggs writes: "What can you do to make the churches awake. We look around upon this people and sentimentally bemoan their wants, but the Lord says, as He did to his disciples of old, 'give *ye* them to eat.'"

## OAHÉ, DAKOTA.

Rev. T. L. Riggs writes: "The Dakota mission schools are, in connection with the Cheyenne River Agency, as follows:

"1. Industrial day school, at Oahe, on Peoria Bottom, and taught by Miss Collins, of the mission.

"2. Chautier Bottom day school, taught by William Lee, a Teton Sioux, educated in our schools. This school had been in session but a few months of the year, and will probably be discontinued.

"3. Cheyenne River Day School No. 1, taught by Rev. Isaac Renville, a Sisseton Sioux and missionary of the Native Missionary Society.

"4. Cheyenne River Day School No. 2, taught by Elizabeth Winyan, a Sisseton Sioux. This school has been in session but a few months the past year. We have recently built a neat school-house at this point.

"5. Cheyenne River Day School No. 4, on the Cheyenne River, over 60 miles from the agency, and taught by Clarence Ward, a Teton Sioux, educated in our schools.

"There has also been occasional instruction given at the village near the site of old Fort Pierre, by David Lee, a Teton Sioux, educated at our schools. We have provided at this village a substantial school-house, paid for in part by the Indians themselves, and a permanent school will be established.

"There is also a movement at another and smaller village toward securing a school. I shall soon have a building erected for them and a school will follow. Moreover, I have also arranged for additional schools on the Cheyenne River Nos. 2½ and 3, for one of which the school-house is now ready. One of these additional schools will be taught by a native already secured, and the other is to be in charge of a white missionary. One other school, that at Grand River, among Indians of the Standing Rock Agency, taught by Edwin Phelps, a Sisseton Sioux, has been under my care.

"Progress in all our schools has been good, the teachers faithful and the average attendance much better than for the past years. Instruction given by the native teachers is chiefly in the vernacular, though at three schools English also has been taught. It is a marked fact that where a child can read in his own language he is usually far better able to master the difficulties of English speech.

"As a mission station this station is weak and sadly in need of additional mission force. During the year past Miss Collins has been my only distinctively missionary white helper. The natives have done well and will grow in ability, doubtless. Still we need more help. The new stations on the Cheyenne River should have some one to look after their needs closely all the time. There should be a white missionary—a missionary family—located in their midst.

"Our church growth has been steady and encouraging. Eight have been admitted to membership. Five adults and four infants have been baptized. The native Christians, too, are growing in giving; they have given \$120 to support their pastors, \$9.84 for missionary purposes, and \$32.87 during the past year for other work. During the year a considerable portion of the membership being on the west side of the Missouri, a branch division was provided for, meetings being held in two places, and two native preachers being elected. To provide for a second place of worship a donation of \$25 was made from the church treasury. Penny collections are taken up each Sabbath at both places of preaching. From the central church at Oahe different ones have gone at times of their own motion, and again have been sent to villages where no Sabbath services are held.

"During the year, seven of our Peoria Bottom homestead-takers have made final proof, and now hold title to 160 acres of land, and are enjoying the privileges of fully developed citizenship.

"I have to report the erection of five new station buildings in connection with the Cheyenne River Agency Indians and the completion of the station building on Grand River during the year. One of these, No. 4, Cheyenne River, is built from funds provided by the 'Society for the Propagation of the Gospel among the Indians and others of North America,' of Boston. From this society I have received \$1,200, out of which this station building has been erected and an active, native missionary supported among Indians formerly of Sitting Bull's following.

"Two of the station buildings put up deserve special mention. One, that opposite Fort Sully, has been the subject of special pleas made by the Indians of that village for over two years. I hesitated about attempting anything—the village was so small and their prospects for the future were anything but promising. They persisted, however, first enlisting the interest of Chaplain Crocker, of Fort Sully, and then getting of their own motion considerable material ready for the house. They showed themselves so thoroughly in earnest that it seemed best not to suffer them to become discouraged for want of assistance.

"The second station building I would specially mention is the one erected near the sight of old Fort Pierre. Here is a considerable village. Many of our Christian Indians live there. They have had no school nor any school building. For two years they have held Sabbath services off and on, as the saying goes. Within the year regular services have been kept up. A native preacher, one of themselves, elected by the vote of the church has had charge. Last winter they cut and hauled logs for a house that would serve as place for worship and for a school. The Christian element gained strength. Our church voted \$25 toward the building, and the result is a very neat station building costing \$175. I was a little fearful lest at the office it might appear that I had exceeded bounds in making expenditures thus. Still I believe I am ready to stand all such risk under like demand. I'll confess, however, that I was relieved somewhat when, the next Saturday, after the last bill was paid on the house, I received a wholly unexpected check for \$40 to use as I should 'see fit.' This came from the Sunday-school at Glencoe, Ill. On the next day, Sabbath, I took my boat and rowed down-stream against a wind 10 miles, and walked three or four more to preach to them and tell the news. The house was full, every part of it. They were nearly as well pleased as I. However, when it came to turning back on my steps and pulling up-stream, home, I felt that I had with my preaching done a large Sabbath-day's work.

"The work as it stands to day is full of promise and encouragement. I get letters every week from Indians who have been to school and learned to write, who are at Rosebud, Red Cloud, and Standing Rock Agencies, asking that schools be established with them. One whose letter I received to-day asks for some one who shall bring the 'good news.' And from villages on the Upper Cheyenne and on Bad River, the request often comes for some one to teach them. My own time has been fully taken up. Aside from the care of the work in this near neighborhood (within 75 miles) I have traveled in visiting the Grand River Station about 800 miles since last November—this for one station and all overland work. The work presses and we strain to keep it along, but much that might be done has to wait."

#### SKOKOMISH AGENCY.

Rev. Myron Eells writes:

"At the date of my last annual report religious affairs here were in rather a curious position. A set which have gone by the name of 'Shakers,' arose about that



time. It was composed of some Indians off of the reservation and some on it, while others on it were strongly opposed to the sett. They believed in the cardinal principles of the gospel. They gave up gambling, betting, horse-racing, whisky, incantations, and medicinemen. But they rejected the Bible, professing now to have direct revelations from heaven in dreams and visions; they prophesied, especially setting the time for the end of the world; they were opposed to schools some of them worshipped their ancestors; they said that some of their women were turned into angels, and that they raised the dead to life; they brushed off each other's sins, which were so many that they came to the surface of the skin; and they were taken with a kind of very rapid shaking of the hands, arms, and head, which sometimes continued for hours, and which seemed to be based on somewhat the same principle as were those of the jerks which prevailed among the somewhat uneducated whites in the Southern and Western States fifty years ago. It was a combination of Catholicism, Protestantism, old Indian practices, dreams and visions. It was only after two severe contests, in the last of which the agent took part, that this sect was conquered last October.

"Since that time church attendance and Christian work have gone on better than for years. More prayer meetings have been held than ever before during the same length of time. I find that I have held sixty-two, and during the winter the Indians kept up two or three without my aid. Twenty-three have united with the two churches, twenty of whom were Indians, on profession of faith—far more than during any previous year.

"There has been much less employment of the Indian doctors than ever before, a number of families refusing to have them, even when they saw certain death staring their children in the face. In October a woman offered me her household gods—her rattles made of deer-hoofs, for incantation purposes—because she had become a Christian and had no more use for them. Ten years ago it was difficult for me to get a sight at them. In the winter a man gave me, for nothing, his gambling disks, which I could not have obtained ten years ago for less than eight or ten dollars, and there has hardly been any gambling on the reservation for more than a year. Last fourth of July passed without a cent being bet either at gambling or horse-racing, the first time since they have observed the day. A number have stopped the use of tobacco. On Christmas the Indians took more part than ever before, five of them making speeches and six of the girls playing each a piece on the organ. I have sold to the Indians about two hundred and fifty large Bible pictures, 23 by 35 inches, during the year, making, with some previously sold, about four hundred and fifty in twenty-one months. Nearly all of the families on the reservation have more or less prayer at their homes, though probably not all are Christians. Even the medicinemen pray, being somewhat like the Samaritans of old, who at the same time worshipped the God of Heaven and the gods of the land.

"The school has, under the agent, increased to about fifty scholars, nearly double what it was a few years ago (diminished ten days ago by eleven, who left us to go to the Indian Industrial Training School at Forest Grove, Oreg.), but others will come in to take their places.

"I have spent considerable time with the scholars, keeping a singing school in the winter, giving the scholars short lectures on scientific subjects, illustrating them with specimens from my cabinet, thus opening a new source of knowledge to them; and this summer spending a half hour nearly every week in teaching them new songs from the Gospel Hymns and Sacred Songs, and also giving some of them lessons on the cabinet organ.

"At Jamestown, near Dungeness, the work has gone on steadily. In November, three of the Christian Indians spent a week in accompanying me on a missionary tour to others of the same tribe at Clallam Bay, 50 miles farther down the Straits of Fuca. It was the first work of the kind they had done, and they did it well. In November, a number of them brought their children to be baptized, the first instance of the kind among those Indians."

*Statistics of work among the Indians.*

Missionaries .....	5
Teachers .....	21
Native pastor .....	1
Native helpers .....	18
Churches .....	4
Church members .....	274
Schools .....	9
Pupils .....	458
Sunday school scholars .....	541

## REPORT OF THE COMMITTEE ON THE INDIAN WORK.

(By Rev. C. M. Southgate.)

The distinctive points in the report on the Indian work are these:

The occupation and development of the fields recently received from the American Board.

The enlargement of accommodations, especially for industrial work.

Co-operation with the United States Government by supplying or nominating teachers where the Government has erected buildings.

Development of Christian manhood among the Indians, as appears in their appeals for more schools, their generosity in supporting their own churches, and especially the aggressive work of the Dakota Indian Home Missionary Society.

Growth in numbers and spiritual power among the churches.

The detailed account of the Indian work goes much beyond the report in showing discouragement and hindrance nowhere, everywhere human skill and divine blessing.

The committee cordially re-affirm the fitness of the exchange which concentrated the work of the association in this country, and the vigorous grasp with which the new responsibilities have been taken in hand in the directions recommended by the special committee one year ago.

They indorse emphatically the prominence given to *industrial education*, a characteristic which distinguishes this association from our other missionary societies, without which it could not do its peculiar work. Thrifty labor is part of the Biblical conception of manhood. Its indorsement comes from the ivory palace in Jerusalem, the tent-loft at Corinth, and the carpenter shop in Nazareth. To quote one most qualified to speak: "In all men education is conditioned not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass; but it should never be forgotten that it is only upon a *foundation of regular activities* that there can be any fine and permanent upbuilding. Morality, though founded in spiritual life, depends very much on outward social conditions; and if man is to work out his own salvation he must learn to work. Granted that character in its highest sense is the objective point, then mission work should be organized with reference to supplying conditions under which morality and the creation of character are feasible." (General S. C. Armstrong, in *Journal of Christian Philosophy*, Jan., 1884, pp. 213, 214.)

Parallel with this work is the purpose to elevate the conditions of social and home life, as appearing in the new dining-hall with its adjuncts. Not a few New England boarding-schools, not a few New England colleges would be adorned by such careful instruction in "good morals and gentle manners," as is given in the schools of the American Missionary Association.

We greatly rejoice that the National Government continues to turn to this and other Christian and peace-loving organizations for men to teach in its school-houses, believing such mutual helpfulness wise for both parties and most profitable for the Indian.

Above all, we praise God that his Holy Spirit has dwelt and labored with the earnest missionaries, as with John Eliot and David Brainerd before them, and that sure signs of his presence appear in the quickened zeal and self-sacrifice of the Indian Christians. When these heartily undertake the evangelization of their own race, the glorious end is not distant.

In brief, the committee recommend persistence and wise enlargement in the varied and balanced efforts of the association to prove this suffering people honorable to our nation and precious to God.

## PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

[Twelfth annual report of the missionary bishop of South Dakota.]

## THE INDIAN FIELD.

My report last year was so full and so largely explained and lightened up by pictures of the Indian field that my report this year regarding that portion of my mission district need be little more than a skeleton.

## ORDINATION.

I have great pleasure in reporting that September 2, 1883, at Church of the Saviour, Lower Brulé Agency, I ordained to the Diaconate Isaac H. Tuttle, one of our Santee Sioux candidates for orders.



## SELF-HELP.

The Indians have not been slow to act upon the call I made upon them at the last convocation to take action looking to the support of their native clergy.

The people of St. Mary's church, Flandreau Creek, were the first to act, and sent me a subscription list, the total value of which, in produce and in cash, was \$25.

I was not able to send them a minister, and therefore the subscription was never called for.

Next came the people of St. John's chapel, Crow Creek Reserve, who made up a subscription list amounting, in cash and produce, to \$110.85, on which \$37.60 have been realized and paid in, and Rev. Taliyapa has become the minister.

Next the people of chapel of St. Philip, the deacon, White Swan, Yankton Reserve, who paid over \$71.30, and promise more. The Rev. P. J. Deboria was sent to them, and is now in charge.

The people of the chapel of the Blessed Redeemer, Bazille, have pledged \$100 for the year toward the support of a native deacon, should one be sent them.

On a review of the contributions generally, it appears that this year has witnessed a considerable increase over previous years. In 1881 the contributions reported, omitting the white part of the field, amounted to \$585; in 1882, to \$960; in 1883, to \$1,217; in 1884, to \$1,371.31.

## SANTEE MISSION AND ST. MARY'S SCHOOL.

The course of this mission was interrupted February 17 last by a fire, which, within a few hours, burnt down the whole central mission building (church, parsonage, and boarding-school). The fire originated in the dormitory while the children and their teachers were at breakfast, and was probably caused by the contact of some of the bedding with a heating drum. The building and its contents were insured to the amount of \$9,000. The insurance money was promptly paid, and friends of the mission have given nearly \$5,000 more towards making good all losses. A contract has been let for the erection immediately of a church and parsonage. The building of the school will be deferred.

September 1, 1884. The parsonage is finished and the church will be within a few weeks.

## ST. MARY'S SCHOOL.

St. Mary's Indian boarding-school for girls will be reopened the latter part of September, and will be conducted temporarily in the building lately occupied by Hope school. All boxes for the school, and all letters regarding it, should be addressed to Mrs. Jane F. Johnstone, Springfield, Dak., lately house mother of St. Paul's School, who will take charge of St. Mary's. Boxes may be shipped at any time—at once. Miss Francis will still be the teacher. As the Indians in the neighborhood of the former location of St. Mary's school are comparatively well provided with schools and churches, it has been determined not to re-erect St. Mary's school on its old site, but to transfer the institution to some point nearer the large mass of heathen Indians farther west, who are as yet comparatively unreached. The new building has not been begun, because it has been thought wise to wait for the further development of the railroad system which is surrounding the Indian country, and to choose a site only after prolonged inquiry and personal inspection of locations that may seem eligible. Miss Ives and Miss Graves (Sister Mary) have retired from St. Mary's school and will engage in work more consistent with the ill-health of the latter and with the duty which Miss Ives feels she owes her. All who were connected with St. Mary's school have been inexpressibly cheered by the cordial sympathy which the burning of the school called forth, and by the contributions which have been made for its re-furnishing and for its re-erection.

## NEW BUILDING FOR HOPE SCHOOL.

The proffer of the people of Springfield, which I reported last year, took definite shape a little later, and was realized this spring by the payment to me of \$900 in cash, and the making of a bond for a deed to a block of land (fourteen lots) in the town. The effort to erect a suitable building for this excellent school has excited warm and generous interest also among our friends at the East. Over \$7,500 has been received from them. The new building will be of chalk stone, substantial, convenient, and handsome. It is now under way and will be completed early in September.

## BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

*Missions among the Indians—Statistics of churches and schools.*

Churches.	Received on pro- fession.	Whole number.
Seneca mission:		
Cattaraugus .....	30	128
Alleghany .....	3	78
Tonawanda .....		20
Tuscarora .....		25
Chippewa:		
Odanah .....	3	69
Dakota:		
Yankton Agency .....	20	91
Hill .....	13	54
Flandreau .....	1	114
Omaha .....	11	66
Creek:		
Wealaka .....	10	65
North Fork .....		39
Seminole .....	3	60
Nez Percés:		
Lapwai .....	14	221
Kamia .....	4	218
Deep Creek .....		60
Wellpinit .....	3	67
Umatilla .....	29	78

Schools.	Board- ing.	Day.
Seneca:		
Upper Cattaraugus .....		
Chippewa:		
Odanah and out-station .....	7	50
Dakota:		
At Yankton Agency and two places in its vicinity .....		145
At Santee Agency .....	12	
At Poplar Creek, Wolf Point, and two places near .....		158
Omaha:		
Near Omaha Agency .....	38	
Creek:		
Wealaka .....	100	
Eufaula .....		25
Seminole:		
Wewoka .....	60	
Choctaw:		
Spencer .....	80	
Nez Percés:		
Kamia .....		18

\* Last year's report.

Some changes in the list of teachers will appear in connection with their stations respectively. In the list of missionaries two names were removed by death, the Rev. Oliver P. Stark, and Mrs. G. L. Deffenbaugh. The death of Mr. Stark occurred April 4, and is a real loss not only to his family, but also to the Choctaw Indians, by whom he was held in high esteem. Notices of his departure were given in the missionary periodicals. Just at the end of the year the sad news was received of the death of Mrs. Deffenbaugh, wife of the Rev. G. L. Deffenbaugh, at Lapwai, April 20, after a short illness, greatly lamented. The Rev. Isaac Baird and his wife resigned their connection with the Board, to its sincere regret, after nearly eleven years of faithful service at Odanah, Chippewa Mission. Their purpose is to enter on the work of the ministry in connection with some congregation of white people. The kind regards of the Board accompany them. On the other hand, two ministers, one of them accompanied by his wife, have been appointed to the Chippewa Mission—the Rev. and Mrs. Francis Spees to Odanah, and the Rev. Samuel G. Wright to Lac Cour d'Oreilles. Both of these brethren were in the service of a Congregational Board for some years among these Indians and are acquainted with their language. Each has been received and recommended by the Presbyteries in charge of their stations. The Board has also appointed Mr. John T. Copley as a lay missionary among the Omahas, and he entered on his work for them near the end of the year.



## NOTES ON THE MISSIONS.

In the Seneca Mission, considering its small staff of laborers, a large amount of faithful work has been done. This may be said, indeed, of each one of these Indian Missions; but each has its peculiar circumstances, which modify the work in some respects. A severe famine prevailed on the Cattaraugus Reserve, resulting from the failure of the corn and other crops, and causing great distress. This made heavy demands on the time of the missionaries in ministering to suffering people the relief sent from various places. The efforts toward self-support by the church, mentioned in the last annual report, were sadly interrupted; many that were in comfortable circumstances were reduced almost to poverty, and many would have perished but for the timely supplies. On the other hand, this affliction led many of the Indians, especially many of the pagan party, who had been indifferent or hostile to religious instruction, to regard the missionaries as their friends, to welcome them to their homes, and to attend meetings for worship with earnest interest.

The church building had been repaired previous to the famine. The Indians contributed liberally to this object, and their aged friend, Mrs. Wright, now upward of fifty years a missionary among the Senecas, received several hundred dollars for it from friends in various places, so that the church was finished without any debt, and the congregation was greatly pleased to re-enter the pleasant house of worship. While the church was undergoing repairs Mr. Trippe held services on the other reserves and at Newtown, a part of the principal reserve occupied by many of the non-Christian Senecas. For particulars of the year's work reference is made to his report in the Record of May. Some of the things related are touching. "Yesterday, March 16, a meeting was held in a home six months ago pagan, but now, we trust, Christian. The father and mother were married, and then the husband was baptized and received into the church; this, too, in the presence of the wife, grandmother, and six children. This home is among the bushes on the hills, and the family has suffered much this cold winter from sickness and destitution." The number of new church members was larger than usual, as given in the table of church statistics. The work of the Holy Spirit, spoken of in the previous report, was evidently continued during this year. "Not all formerly reported as converts have walked according to their Christian vows, but most of them have been faithful, and the new members, it is hoped, will prove to be true followers of their Saviour."

The report of Mrs. Wright gives an encouraging account of her work for the women. It was affecting to see the anxiety of many of these poor women to earn some support for themselves and their families by the use of their needles, after being taught to sew; and their aged friend obtained a temporary contract with the Indian Bureau for making garments, which was encouraging to them. Friends of these Indians in Boston and elsewhere are endeavoring to collect funds to endow an industrial school for the women, and have met with some success. Such a school, if regarded and conducted as a fruit of Gospel influence, may be very useful. Here, as in all efforts to benefit the heathen, it is the Gospel itself that best precedes civilization.

From the other reserves of the Seneca Mission, less that is encouraging has been reported. On the whole, these Indians are by no means prepared to be placed on the usual footing of our American churches, either for self-support or for Christian advancement. The missionary is constrained to give lamentable accounts of abounding evils, some of them very gross; others showing the unsatisfactory working of the teachers of the common schools supported under the State system; others still evincing the sad want of industry and energy. These things are described in dark colors. It is greatly to be desired that these Indians should be enabled to own the land in severalty. It is also greatly to be desired that from their own churches more Christian teachers, earnest and well trained, should be found for the work still so much needing to be done. But the church and all friends of these Indians should be thankful for what has been done, and is still done for their temporal and spiritual welfare. But for this mission their case would be one of deep gloom for both worlds.

The Chippewa Mission has met with unusual changes during the year. The Rev. Isaac Baird and his wife, as already stated, felt constrained to seek another field of labor, but they will always cherish a deep interest in this mission. Miss MacLarry also resigned her connection with the mission and returned to Chicago; Ashland has been relinquished as an outstation. Miss Dougherty has removed to Round Lake, on the Cour d'Oreilles Reserve. Mr. Blatchford, now aged and infirm, has preached once on each Sabbath, the church contributing one-half of his support. Mr. Manypenny withdrew from the work. Two ministers have entered the service of the mission, as already mentioned; one of them will be efficiently assisted by his wife; the other, now elderly, consents to separation from his family most of the year, for the sake of the cause. Serious sickness prevailed at Odanah, and not less than twenty-five deaths occurred, including a few persons connected with the church. One of the discouragements at the same station was the onset of the Roman Catholic missionaries, baptizing all they could win, and vigorously conducting a school; at first they made some im-

pression on the Indians, but their converts proved to be so unworthy that their work lost most of its earlier influence. The boarding-school has continued to be small, for the reasons stated in last year's report. The day-school at Odanah, the report of that station says, averaged about the same attendance and progress as reported a year ago; the daily lunch to the scholars was continued, not at the expense of the Government, but of the Board. Notwithstanding discouragements during the year, the work at its end seems to be enjoying good prospects of success.

The Dakota mission in both districts has met with marked encouragement. In the Yankton Agency region, Mr. Williamson was permitted to see twenty-three new members added to one church, and thirteen to the church of the native minister, Mr. Selwyn. The church of Flandreau supports its own native pastor; the others do not neglect this duty, though not able to give much. The schools, with somewhat fewer scholars, are doing well. Twelve scholars are supported in part at the Santee boarding-school. The work in Montana Territory is now well begun. Mr. Chapin and his wife have reached Poplar Creek, and entered with vigor on active service, and the two ladies previously at that station meet with encouragement in their school-work and other duties. Mr. Wood and his family have removed to Wolf Point, first building a log-house for his family and containing a room for a chapel, to be used also for a school. Within reach of these two stations 3,000 Indians are now living; they are objects of pity in all respects. The Government has a boarding-school at Poplar Creek, and it may probably establish another at Wolf Point. Weighty questions in this mission wait for solution; for instance, how to supply 10,000 Indians with mission help, who live on a reserve on which only a very inadequate mission of another church has yet entered, what can be done for them? The brethren refer also to the need of more advanced education for more of the scholars now under instruction, whether it should be in existing schools or in some other? How to connect our work of missions in the best way with the Government work of education is a question needing careful thought, and in what way best to call forth the united efforts of the Dakota churches, only a part of which are now connected with the Board, so that all their strength may be devoted to evangelistic work for the 30,000 Indians of various Dakota or Sioux tribes, as yet mostly unreached by the Gospel. This last subject is one of obvious moment and of some difficulty; but a work for the Sioux of various names, which was begun by such noble Christian men as Drs. Williamson and Riggs, which endured such persecution and distress and which still lives, will surely be carried forward with the blessing of God upon the continued missionary labors of his people.

The Omaha Mission was marked by the resignation of Mr. and Mrs. H. W. Partch, with the kind regards of the Board; the change of the boarding-school so as only to admit girls as scholars, and placing it in charge of Mrs. M. C. Wade as superintendent; and the encouraging condition of the church. Some degree of alienation has been removed; greater interest is now shown in the religious meetings, and a larger number than usual of converts united with the church on confession of their faith. Near the end of the year Mr. J. T. Copley was appointed as a lay missionary for varied work not now well reached, and in view of changes in the circumstances of the Indians, many of whom are now occupying land in severalty. The request of many of the Omahas that their boys should still be under the care of the Board was touching, but as the Government conducts a boarding-school for boys within 3 miles of the mission school it seemed inexpedient to comply with their wishes. Probably Mr. Copley's work will be of special benefit to the young people. On the whole, the prospects of these Indians, so far as affected by missionary influences, are of decided encouragement.

In the Winnebago Mission the missionary can report "public preaching as receiving good attention, though few outside of the [Government] school attend;" in the afternoon of the Sabbath "a class of persons who are disposed to obey the truth" meets at his house for religious instruction; and visiting the Indians at their homes a part of his time, as opportunity offers, is not neglected. He greatly desires to be aided by a faithful native assistant, and has reason to hope that a man of family, about fifty years old, who seems to be sincere and earnest, and is active in trying to bring others to the light, may become qualified for usefulness as a native missionary. The dwelling-house that had to be built, no dwelling-place being available, has been completed, and adds to the influence of the mission. The prospects of the work are hopeful.

But a few Indians are now reached by the Iowa and Sac Mission, and they are still in an unsettled condition, not having yet decided to remove to the Indian Territory. There they could rejoin some of their friends, but the whole number would not be large. These small remnants of a once powerful and savage tribe are now, in a measure, civilized, and make their living chiefly by industrial pursuits. Mr. Irvin's work is well received by them, and some of them seem to be true believers in Christ. The death of an Indian woman is mentioned, of whom her Christian friends could say, "We believe she died in faith." The expediency of organizing a church is regarded



by the missionary and the presbytery as doubtful, partly on account of their unsettled state, and partly because of diverse denominational preferences; but they can unite in common religious services on the Sabbath. These are attended by from fifty to sixty persons.

A new mission was begun early in the year for the Sac and Fox Indians in Iowa. Their reservation is but a few miles from Tama City. They own their land, and are a settled and imperfectly civilized band of 350 souls. They have thus far kept themselves aloof from the white people, by whom their little reserve of 1,300 acres is surrounded; this is not surprising, in view of the want of sympathy and the ill treatment which Indians too often meet with. Their case is one of a number of small Indian settlements in different parts of the country. Nothing but the treatment which the grace of Christ inspires will remove the narrow distinctions of race, and fuse diverse people in common citizenship. This should aid greatly in preparing them for a better country. Chiefly through the admirable efforts of Christian women of the Iowa City Presbyterian Society, a good beginning has been made to bring these Indians to the knowledge of Christ as their Saviour; and two ladies are now devoting themselves to this work as missionaries of the Board, with little apparent success, but latterly with more hopeful signs of progress. An interesting narrative of this mission may be found in the Record of April.

The Creek Mission has met with some changes in its staff of laborers, but its work seems to be making good progress. The Rev. Thomas W. Perryman withdrew from his connection with the Board without assigning reasons. Mrs. Herod, Miss Snedaker, and Miss Hall resigned. The names of teachers of later appointment are given above, but Miss Bardue could not remain long on account of her health. Miss Yargee resigned her work in February. In most Indian boarding-schools it is found hard to secure and retain well-qualified teachers and domestic helpers, particularly the latter. Schools of this class require the discharge of many and varied duties, often under circumstances of difficult adjustment.

The school at Wealaka is the principal part of the work of this mission. Its one hundred scholars enjoyed unusual freedom from attacks of sickness, and they seem to have made excellent progress in their studies. Their general conduct has been satisfactory. The teachers in the school, especially the principal teacher and their able and excellent superintendent, deserve commendation for the faithful service rendered to this large company of Indian youths. The Creek Council requested the Board to receive fifty scholars more into this school, making the whole number one hundred and fifty; but this was considered too many for the building to accommodate. It was agreed to admit twenty more, making in all sixty boys and as many girls, all selected by the Creek trustees of education. The council not only erected the fine school building, but it defrays a large part of the expense of the school. The Board appoints the superintendent and teachers, paying their salaries, excepting that all family expenses as to table, lodging, &c., are chargeable to the school. The religious influence of the instructions and example of all who are connected with the school are evidently of the greatest importance.

The church of Wealaka, under Mr. Loughridge's charge, reports sixty-five communicants, of whom ten were received last year. No returns have been given of the North Fork church. The native licentiate preaches there and at other places, and Mr. McGee regards this as one of his preaching stations, when he can obtain an interpreter. In translating the New Testament into Muskokee, Mrs. Robertson has been occupied as heretofore. For the Creeks who cannot speak English these translations are of great use, and they are highly prized by many. She makes her home with a married daughter in the Creek district. The evening days of her life could hardly be more usefully spent than in this work, for which few, if any, are so well qualified.

The Seminole Mission has had a quiet and useful year of work. The superintendent and teachers have been enabled to continue in their usual duties. The daily instructions and the religious services, with the Divine blessing, will bear good fruit, not only among the interesting family of young people, but among the families with which they are connected. The latter keep close and constant watch over their children, and thereby themselves learn many things of great value and importance, such as they could but imperfectly learn if their children were in some far, distant school, however well it might be conducted. Indeed it has been very largely by this immediate contact with their children's boarding schools, conducted in their own tribes, with the daily examples of the missionary families and teachers, that the best fruits of Christian and civilizing education have been reaped. Thus parents and children have shared together these beneficial results. "Mr. —, do you think your mission has done any good to your Indians?" This question was asked some years ago by the wife of a newly-appointed Indian agent to the Winnebagoes of a teacher in the Omaha boarding-school. "Madam, I have been there too short a time to give you a full reply, but one thing I can say: When I am visiting in their families and see a woman with a baby on her knee, I can tell at once whether she has been in our school or not." The lady applauded the reply. The Seminoles, like the Omahas, Creeks, and other

tribes, all receive great benefit from these schools near their homes. The Seminole ministers and licentiate preachers are engaged as heretofore in their good work, and are endeavoring to qualify themselves still more for their duties. They are watched with sympathy by many Christian friends.

The mission to the Choctaws still consists mainly in educational and religious work at Spencer Academy, the principal school of this tribe for boys. And the progress of this school was so satisfactory to the trustees at the annual examinations that they made a grant of \$500 to show their approval and to provide some additional advantages to the building. What was more significant was their request to have the number of scholars increased from sixty to one hundred, of whom about eighty are already in attendance; the expense to be at the same ratio as heretofore. Great difficulty is found in procuring suitable men as teachers in this school, so that the work which had to be performed by the two missionaries and their wives was too severe. Partly for this reason they could not often supply some places in the vicinity with preaching services, especially as few such places are within moderate distance from the station. But their scholars formed an important and interesting congregation on the Sabbath. "This day is given to Bible study, catechetical instruction, &c." By this means a large degree of Divine truth and influence has been imparted to these young minds. "Quite a number have gone through the shorter catechism and more will finish it before the session closes. It would surprise you to see boys twelve or thirteen years old who cannot yet talk English repeat, with hardly a mistake, twenty or twenty-five questions. The ladies have rendered valuable assistance in this Sabbath work." A church has not yet been organized, but the subject is kept in view. Thus far the notices of this mission had been written, when the painful intelligence was received at the mission house of the death of the superintendent, the Rev. Oliver P. Stark, on the 4th of April, after some weeks' illness. This sad bereavement is referred to above. It is a great loss to the mission. He was held in high respect by the Choctaws. He had been in their service as a missionary in former years, and they knew his character and labors in those days. He was led to resume his work among them two years ago, with a warm welcome and with fine prospects of great usefulness. But he rests from his labors, and his works do follow him.

The Nez Percé Mission reports a year of steady and encouraging work. The staff of laborers is unchanged; but two of the native licentiate preachers have been ordained by the presbytery—Messrs. Wheeler and Whitman—as stated above. The church at Deep Creek, reported last year as transferred by friendly arrangement to another denomination, is restored by consent to its place under the care of the mission. The oversight of stations so far distant from each other is a charge that tasks the vigor even of the vigorous superintendent, but he has been greatly assisted by his native fellow-laborers. The work of the ladies has been steadily maintained. The general condition of the native Christian communities may be regarded as not free from drawbacks, yet as progressive and hopeful. The proposed return of Chief Joseph's band of Nez Percés from the Indian Territory to their former abode, not on but near the Nez Percé Reserve, still occupies attention. In the judgment of some of their best friends it would be expedient for them to settle in some other neighborhood, rather than on the Nez Percé Reserve. (See letter of the Rev. Edward R. Geary, D.D., in the Record of July). With his views the lady missionary who has been longest on the reserve fully concurs. The Nez Percés, both in Idaho Territory and in the Indian Territory, have no warmer friends than these; and few, if any, are so well acquainted with all that pertains to their welfare.

In closing its report of these missions to the Indians, the Board may well refer in general terms to its past record in this work, and then add some brief remarks on the present state of the case. From 1833 to this date the Indian work has largely occupied the care of the Board, by the express direction of the church. The first efforts were indeed very small; they were begun by a few laborers in behalf of the Weas, one of the smallest tribes. But the good work, begun in faith and prayer, continued to grow until the Board has sent into the Indian work three hundred and eighty missionary laborers, of whom over fifty were ministers of the Gospel. During the last six years sixty-four laborers were sent forth. The amount of money expended in these years was over \$554,000 of church funds, besides \$520,000 more of Government funds for education, intrusted to the Board, and expended with accounts and vouchers rendered agreeably to the policy of former years. These missions were certainly the chief agencies in the civilization, or semi-civilization, of many tribes—the Senecas, some of the Chippewa and Dakota bands, the Omahas, Iowas, Creeks, Seminoles, Choctaws, and others. The Omahas and Seminoles particularly owe almost everything that is good in their present advanced condition to these missions. Closely connected with this great progress in civilization, underlying it, and indeed its main cause, has been the work of grace in various tribes which God has given for the encouragement of His people. One of the fruits of Divine grace thus manifested is the signal fact that over thirty Indian ministers, licentiate preachers, and other laborers are now in the service of the Board. There have been discouragements indeed, but there has been remarkable success.



## D.

*ADDRESS OF THE LAKE MOHONK CONFERENCE.*

At the invitation of Mr. Albert K. Smiley, the second annual meeting of the Lake Mohonk Conference was held in September, 1884, at Lake Mohonk, Ulster County, New York. Mr. Smiley's purpose in arranging a conference at Lake Mohonk was to bring together men who by long experience and careful investigation had come to an accurate understanding of the Indian question in its various phases. There were also present as members of the conference those who, though they had not given close attention to the practical details of the question, were, nevertheless, by general intelligence and acquaintance with affairs, well fitted to assist and guide the deliberations. Mr. Smiley considered that it was a matter of the highest importance that those representing the Indian cause should arrive at clear and definite conclusions regarding the object to be attained, that these conclusions should be plainly set before the public in printed form, and as widely circulated as possible.

The motive, therefore, which has urged the members of the Mohonk Conference to issue their address to the public is two-fold:

(1) To inform the people of the United States as to the most direct practicable way in which the Indian question may be solved.

(2) To stimulate the thoughtful and right-minded citizens of the country to take immediate steps toward the solution of the problem.

It was felt by all those who took part in the work of the conference that a calm, definite, and earnest appeal made to the conscience and intelligence of the country in behalf of a poor and helpless people, and for the righting of a national wrong, would not be uttered in vain.

The deliberations of the conference began upon the morning of Tuesday, September 23, and concluded Friday evening, September 26.

As will be seen by reference to the list of those present, the attendance was much larger than at the first conference held at Lake Mohonk last year.

The conference chose as its chairman General Clinton B. Fisk, and as secretary, Herbert Welsh. The chair then appointed the following gentlemen as a business committee to prepare a programme of topics to be discussed by the conference: Dr. James E. Rhoads, General S. C. Armstrong, Prof. C. C. Painter, General E. Whittlesey, Rev. Addison P. Foster, Henry S. Pancoast, esq., and Herbert Welsh.

After due consideration, the committee presented to the conference the following programme, which was unanimously adopted:

## PROGRAMME.

(First topic: Indian citizenship the solution of the Indian problem.)

## I. Proofs of Indian capacity for citizenship.

II. What is necessary to secure Indian citizenship: (1) Lands in severalty; (a) Title (Inalienable for twenty-five years—individual and protected title); (b) The ballot; (c) Disposition of reservation lands not allotted in severalty. (2) Education: (a) Industrial; (b) Intellectual; (c) Moral and religious.

III. How to secure these things: (1) Public opinion; (2) Legislation.

(Second topic: Criticism of the present system.)

## I. Treaties.

## II. Reservations.

## III. Government aid.

## IV. Agencies.

## V. Law for Indians.

## FIRST TOPIC.

## I.—PROOFS OF INDIAN CAPACITY FOR CITIZENSHIP.

Under this topic an interesting and valuable address was delivered by Miss Alice C. Fletcher, of the Peabody Museum of Archaeology and Ethnology, Cambridge, Mass., regarding social conditions among the Omahas, and describing the process by which they had gained possession of their land in severalty. Miss Fletcher's long residence among the Omahas, as a student of their customs, enabled her to present to the minds of her hearers a vivid picture of the structure of Indian society and the process of Indian thought. The facts which Miss Fletcher stated regarding Indian capacity for citizenship were of a most convincing nature. A single brief illustration may be given. Since the Omahas have (largely as the result of Miss Fletcher's efforts in their behalf) received from the Government individual titles to their land, allotments have been

made to fifty-nine heads of families, 700 acres of land have been broken by the plow, and many houses have been erected by the Indians.

General R. H. Milroy, United States Indian agent at Yakima Agency, Washington Territory, made an address upon the same subject. Under the topic, "Law for Indians," which was discussed later in the proceedings of the conference, he gave an interesting account of a novel and successful experiment that he had made in the establishment of courts of law among the Indians of his reservation.

## II.—WHAT IS NECESSARY TO SECURE INDIAN CITIZENSHIP.

(1) *Resolved*, That the organization of the Indians in tribes is, and has been, one of the most serious hindrances to the advancement of the Indian toward civilization, and that every effort should be made to secure the disintegration of all tribal organizations; that to accomplish this result the Government should, except where it is clearly necessary either for the fulfillment of treaty stipulations or for some other binding reason, cease to recognize the Indians as political bodies or organized tribes.

(2) *Resolved*, That to all Indians who desire to hold their land in severalty allotments should be made without delay, and that to all other Indians like allotments should be made so soon as practicable.

(3) *Resolved*, That lands allotted and granted in severalty to Indians should be made inalienable for a period of not less than ten or more than twenty-five years.

(4) *Resolved*, That all adult male Indians should be admitted to the full privileges of citizenship by a process analogous to naturalization, upon evidence presented before the proper court of record of adequate intellectual and moral qualifications.

One of the subjects of greatest moment considered by the conference was Senate bill No. 48, known as the Coke bill. To this the following resolution pertains. It is deemed advisable for the information of the public to present an abstract of the bill in this report, originally prepared for the Indian Rights Association in Philadelphia, in order that its provisions may be clearly understood by those who may be unable to give it more detailed examination.

(5) *Resolved*, That we earnestly and heartily approve of the Senate bill No. 48, generally known as the Coke bill, as the best practicable measure yet brought before Congress for the preservation of the Indian from aggression, for the disintegration of the tribal organizations, and for the ultimate breaking up of the reservation system; that we tender our hearty thanks and the thanks of the constituency which we represent to those members of the Senate who have framed this bill and secured its passage. We respectfully urge upon the House of Representatives the early adoption of this bill, that beneficent provisions for rendering the Indian self-supporting and his land productive may be carried out with the least possible delay.

### ABSTRACT OF THE COKE BILL.

#### *Land in severalty for Indians, as provided for by the Coke bill.*

[Forty-eighth Congress, first session, S. 48.]

AN ACT to provide for the allotment of lands in severalty to Indians on the various reservations, and to extend the protection of the laws of the States and Territories over the Indians, and for other purposes.

For many years past those who have given earnest thought to the best method of placing the Indian on a right footing among us, and patient effort to accomplish this result, have united in the belief that the allotment of land to individual Indians by a secure title would prove one of the most powerful agencies in the advancement of the race.

It has been often pointed out that we have by our policy taken from the Indian the ordinary and essential stimulus to labor. While under our system of pauperizing Indians by the issuing of rations we deprive them of the ordinary necessity for self-support, by our refusal to protect them in the possession of their land, and by our incessant removals we take away the common motives for cultivating it. The great mass of men work from the imperative necessity for self-support, and from the knowledge that the law will protect them in the possession of their rightful earnings. We have so alienated the Indian from all natural and general conditions, we have placed him in such an artificial and unjust position, that he has neither the necessity for self-support nor any proper protection in the result of his labor. It is a matter of surprise to all who fairly consider all the elements in the case, not that the result is no better, but that it is not far worse.

To give the Indian, then, a secure title to land, so that he may have the assurance of reaping what he has sown, is the plainest justice and good policy.

The thought and labor of those who have long worked for this end has taken shape in a most carefully and skillfully prepared bill for the allotment to Indians in severalty



of land on the reservations. This bill is the outcome of long and intimate experience in the condition of the various Indian tribes, the result of a rare combination of practical knowledge and legal training. Its passage will greatly affect for the better the lives of nearly 300,000 human beings, besides the incalculable and yet wider influence in the life of a race and in the settlement of a question of national importance. The bill passed the Senate at the last session of the present Congress, and only its passage by the House of Representatives this coming winter is required to make it a law.

*Section 1.*—By the first section the President is authorized to issue patents for Indian reservations, set apart by treaty or act of Congress, in favor of the several tribes occupying them. Under these patents the United States is to hold the patented land in trust for the several tribes for twenty-five years, and at the end of that time to convey it by patent to the different tribes clear of incumbrance. The President is also given authority to delay in any case the issuing of the final patent if he consider it best for the Indians to do so. These patents are to be recorded and open to inspection.

This first section simply secures the tribe *as such* in the possession of its reservation. It places the strong restraint of the law upon the unjust occupation of Indian lands in the incessant push of Western settlement.

*Section 2.*—The second section authorizes the President, whenever he thinks it for the best interests of the Indians on a reservation, to have it surveyed or resurveyed, and to allot it to the Indians in severalty—to the heads of families, one-quarter; to single persons over eighteen; one-eighth, and to orphan children under eighteen, one-eighth of a section; to other persons under eighteen, one-sixteenth of a section. If there is not sufficient land on a reservation to make such allotment the land is to be allotted *pro rata*.

Treaty stipulations setting apart a reservation and providing for the allotment of land in larger quantities are to be fulfilled. The taking of land for grazing purposes by two or more Indians in common is provided for.

*Section 3.*—In section 3 provision is made for the manner in which the allotments are to be selected by the Indians, with the proviso that if such selection is not made within five years from the direction to take allotments the agent shall be directed to select for Indians failing to do so.

*Section 4.*—The allotments are to be made under such rules as the Secretary of the Interior may prescribe, by agents specially appointed by the President.

*Section 5.*—Any Indian not residing upon a reservation or belonging to a tribe for which no reservation has been provided is entitled to settle upon unappropriated land of the United States, and on applying to the local land office can have the land allotted to him and to his children in the same manner as Indians residing on a reservation take allotments under the act. The fees of the local land office are to be paid out of the United States Treasury.

*Section 6.*—The sixth section provides that patents shall be issued to individual allottees, declaring that the United States will hold the land in trust for the allottee or his heirs for twenty-five years, and then convey it to him or them absolutely and clear of all incumbrance. The land cannot be conveyed or charged during the time it is so held in trust, and the patents to individual allottees shall override the patent issued to the tribe. After the issue of patents the land shall descend according to the law of the State or Territory in which a reservation is situated. After all the lands on a reservation have been allotted, *or sooner, if the President deem it for the best interests of the Indians*, the Secretary of the Interior may negotiate with a tribe for the purchase of any unallotted portion of its reservation. This purchase is not complete until ratified by Congress. The principal of the purchase-money shall be held by the United States for twenty-five years to the credit of the tribe, and the interest at 5 per cent. paid annually to the Secretary of the Interior, to be applied to the education and support of the tribe. After twenty-five years, by express authority of Congress, the principal shall be payable to the tribe. Proper provision is made for religious bodies now occupying land on the reservation.

*Section 7.*—Section 7 extends over a tribe, upon the completion of the allotments, the laws, both civil and criminal, of the State or Territory in which they reside, and prohibits the passage by the local government of any law denying Indians the equal protection of the law.

*Section 8.*—Section 8, in view of the important fact that the value of land in the West often depends largely upon its proper irrigation, authorizes the Secretary of the Interior to prescribe such rules as he may deem necessary to secure a just distribution of water among the Indians.

*Section 9.*—Section 9 excepts the five civilized tribes of Indian Territory and the Seneca Indians of New York from the provisions of the act.

*Section 10.*—Section 10 appropriates \$100,000 for the survey or resurvey of reservations necessary under the act, and provides that the sum expended be repaid out of the proceeds from the sale of reservation lands.

*Section 11.*—Section 11 provides that, except as to the issuing of the tribal patents,

the provisions of the act shall not extend to any tribe *as such* until the consent of two-thirds adult male members shall have been obtained, but that, notwithstanding this, the President may make allotments to *individual Indians* in the manner provided irrespective of the consent of the two-thirds.

*Section 12.*—Section 12 provides that the act shall not affect the right of Congress to grant a right of way for railroads, highways, or telegraph lines for the public use through any lands granted to an Indian or to a tribe upon just compensation being made.

The provisions of this act have been thus stated somewhat in detail because an exact understanding of it is considered most desirable, and because only a close examination reveals the wisdom and care with which many contingencies and possible difficulties have been provided for.

#### THE MAIN POINTS OF THE BILL.

The broad and general advantages of the bill may be summed up in a few words. It secures the tribes in possession of their reservations, and ends the notorious wrong of taking the Indian's land by fraud or force without his consent. The United States is to hold the reservations in trust for the tribes, but not as a permanent arrangement. The bill contemplates the breaking up of the entire reservation system; it contemplates the protection of the Indian land from the grasp of unscrupulous whites only until the Indian has been given the proper training and preparation to enable him to take care of his own. In the meanwhile, the bill provides an important part of this training. On the consent of two-thirds of the adult males, allotments are to be made to a whole tribe in severalty. The reservations are divided into separate farms, the members of the tribe are given time to firmly plant and settle themselves before, by the extinguishment of the trust in which the reservation is held for the tribe, they are left to take care of themselves. Should the consent of the two-thirds not be obtained, the individual Indians can at once take allotment under the act. There is neither a compulsion of the majority nor the slightest disregard of the wants of the minority. The law of the white man is to be extended when, by the completion of the allotments, the Indians have shown themselves reasonably fit for it. Nor does the act overlook the undoubted fact that it is neither wise nor right to let these great, solid blocks of reservations stand in the way of traffic and settlement. Right of way through Indian land can be granted at any time to railroads, highways, and telegraph companies, and *at any time* unallotted land can be purchased, proper compensation being given. Such is the wise admixture in this bill of what is best in the views of those who regard this question from a radical or a conservative standpoint; land in severalty is to be given at once to all who desire it; the Indian is protected against the greed of the whites; a process of tribal disintegration is at once started, and the blotting out of the reservations as fast as it can be safely done is the ultimate object of the bill.

In the light of the lasting importance of this measure to so many who are unrepresented among the legislators we have selected to do our will, you are asked to fairly and honestly consider it, and if it seems to you desirable and right, you are most earnestly and respectfully reminded that there rests on you a personal responsibility to give your influence, your time, and thought to secure its passage.

HENRY S. PANCOAST,

*Chairman of the Committee on Laws.*

OCTOBER 9, 1884.

#### EDUCATION.

[(a) Industrial. (b) Intellectual. (c) Moral and religious.]

(6) *Resolved*, That from testimony laid before the conference our confidence in the good results flowing from the education of Indians has been confirmed, and that we regard with great satisfaction the increasing appropriations made by Congress for Indian schools, for instruction in farming and trades, for supplies of cattle, for irrigation, and for other means to promote self-supporting industries. That our conviction has been strengthened as to the importance of taking Indian youth from the reservations to be trained in industrial schools placed among communities of white citizens, and we favor the use of a larger proportion of the funds appropriated for Indian education for the maintenance of such schools. The placing of the pupils of these schools in the families of farmers or artisans where they may learn the trades and home habits of their employers has proved very useful and should be encouraged by the Government.

*Resolved*, That from evidence brought before the conference it is apparent that the plan carried out to a small extent at Hampton and elsewhere, of bringing young men and their wives to industrial schools and there furnishing them with small houses so that they may be instructed in work and a proper home life, has been successful and should be carried out more largely.



*Resolved*, That while we approve the methods of Indian education pursued at Hampton and Carlisle, we do not fail to recognize that the schools and other methods of instruction, industrial, intellectual, moral, and religious, as carried on within or near the reservations by Christian missionaries for the last fifty years, have lifted up tribe after tribe to civilization and fitted them to take lands in severalty, and the good already achieved should stimulate and encourage Christian people to continued efforts in the same direction.

(7) *Resolved*, That education is essential to civilization. The Indian must have a knowledge of the English language, that he may associate with his white neighbors and transact business as they do. He must have practical industrial training to fit him to compete with others in the struggle for life. He must have a Christian education to enable him to perform duties of the family, the state, and the church. Such an education can be best acquired apart from his reservation and amid the influences of Christian and civilized society. Such Government industrial training schools as those at Carlisle, Hampton, Forest Grove, Lawrence, Chilocco, and Genoa should be sustained and their number increased. The Government should continue to avail itself of institutions such as the training schools at Albuquerque, N. Mex.; Lincoln Institute, Pennsylvania, and others conducted by religious or philanthropic associations, and promote the placing of pupils educated in all these schools in the families of farmers and artisans. But since the great majority of the Indians cannot be educated away from their homes, it is a matter of the highest importance that the Government should provide and liberally sustain good manual labor and day schools on the reservations. These should be established in sufficient number to accommodate all Indian children of school age. The Christian people of the country should exert through the Indian schools a strong moral and religious influence. This the Government cannot do, but without this the true civilization of the Indian is impossible.

### III.—HOW TO SECURE THESE THINGS.

[(a) Public sentiment. (b) Legislation.]

(8) *Resolved*, That since legislation in Congress and the benevolent work of the Christian people on behalf of the Indian is dependent upon public sentiment, every effort should be made to further the development of such sentiment. To this end we commend to the sympathy and support of the public the Indian Rights Association and the Woman's National Indian Association. We urge the organization of branches of these societies in the principal cities and towns of the country. We think it extremely desirable that the press be enlisted in bringing the Indian cause to public attention, and we also rejoice in the efforts of the many benevolent societies belonging to the various religious bodies to diffuse information concerning the Indians and to arouse public interest in their behalf.

### SECOND TOPIC.

#### I.—TREATIES.

(9) *Resolved*, That we are bound by many treaties with various Indian tribes. These treaties are the bases of our relations with them, and yet are in some instances prejudicial to the best interests of both the Government and the Indians. Nevertheless the treaties are binding upon the Government and the tribes until they can be modified by mutual agreement. The only way, therefore, to escape their evils is to persuade the Indians to agree to some modification of their provisions.

We rejoice that since March 3, 1871, it has been the policy of the Government to make no fresh treaties with the Indians. We trust that this policy may be strictly adhered to, and that the Government will have no dealings with chiefs alone as the representatives of tribal organizations.

#### II.—RESERVATIONS.

(10) *Resolved*, That careful observation has conclusively proved that the removal of Indians from reservations which they have long occupied to other reservations far distant from the former, and possessing different soil and climate, is attended by great suffering and loss of life. Such removals destroy the fruits of past industry and discourage the Indians from further effort in the habits of civilized life. These removals are usually made, not for wise reasons, but are instigated by the covetousness of the whites, who desire possession of the Indian lands or wish to rid them of the Indians' presence; we, therefore, earnestly protest against such Indian removals in the future, excepting in those cases where they shall be justified by full and sufficient reasons, and shall not be detrimental to the welfare of the Indians. When the re-

moval of an Indian tribe becomes a necessity, individual Indians belonging to the tribe, who have formed settled homes, should have the privilege of taking homesteads upon the lands they occupy prior to the opening of the reservation and before white men are permitted to make land entries thereon.

(11) *Resolved*, That the conference gives its hearty approval to Senate bill No. 1755, providing for the division of the Sioux Reservation, which passed the Senate at the last session; that we record our gratitude to Senator Dawes and his colleagues upon the select committee for the skill and care with which they have embodied in this bill the important points agreed upon by the first Mohonk conference; that we heartily commend the bill to the support of all friends of the Indians, and hope that it may be considered and passed by Congress at its next session.

*Resolved*, That the bill be referred to the committee appointed to advocate the bill on lands in severalty, and that this committee bring it to the attention of the Committees of Congress on Indian Affairs soon after that body shall have met.

For the convenience of those who are not familiar with the provisions of this bill, and who may find it difficult to obtain, we insert a brief analysis of it prepared for the Indian Rights Association.

#### THE SIOUX BILL.

[Brief statement of advantages of Senator Dawes' Sioux bill, S. 1755, Report No. 283.]

1. It opens to white settlement a large tract of land comprising approximately 11,000,000 acres, and thereby removes an impediment which has long hindered the progress of civilization in Dakota.

2. It does this in such a manner that when the transaction is completed the United States will have incurred no expense.

3. The bill provides a just compensation for the Sioux Indians, and will tend to secure their education and civilization.

Senator Dawes, of Massachusetts, long known as a wise and true friend to the Indian, has submitted to the Senate of the United States a bill "To divide a portion of the reservation of the Sioux Indians, in Dakota, into separate reservations and to secure the relinquishment of the Indian title to the remainder." The terms of this bill have been framed with very great care, and with a view to secure justice both for the white settler and also for his ignorant and helpless red neighbor. The proposed measure should meet with the favor of members of the Senate and House for two reasons:

*First*. Because it will throw open to white settlement, with accompanying railroads, a belt of country comprising approximately 11,000,000 acres of land.

This vast tract is bounded on the north by the Cheyenne River, and on the south by the White River, and stretches from the Missouri River on the east across the Great Sioux Reserve to Deadwood in the Black Hills.\* Thus a magnificent highway, the want of which has long been keenly felt, will extend between the civilization of Eastern and Western Dakota.

A grand step forward in the march of prosperity will have been taken by the people of the Territory, who have already shown such splendid pluck in their battle with the wilderness, if the proposed bill shall become a law.

*Second*. There is another reason of equal weight with the first why the measure should gain the favor of legislators: Because it provides ample justice for the Sioux Indians, whose enmity would be sufficiently formidable to demand our consideration, and seeks to swell the number of that class among them which is looking and striving toward civilization. Prominent among the excellent provisions of the bill are the following:

1. That for each of the new reservations constituted by the act as a home for the several tribes of the Sioux Nation, the President is authorized to issue a *patent*. This patent is to be of legal effect, and declares that the United States holds the land in trust for each of the specified tribes during a period of twenty-five years. At the expiration of that time the United States will convey the same to each of the specified tribes by patent in fee. Provision is also made whereby individual members of the various tribes or bands may obtain allotments of grazing or agricultural land in severalty whenever such allotment shall tend to their best interest.

2. The Indians are to receive, in compensation for the large tract of land ceded by them, (a) not more than 25,000 head of first-class American breeding cows and not more than 1,000 bulls of like quality; these cattle to be issued under such regulations by the Secretary of the Interior as will best serve the interest of the Indians. (b) One million dollars. This sum to be deposited in the United States Treasury as a permanent fund to the credit of the Sioux Indians. The interest of that sum

\* In addition to this tract, another portion of the Great Sioux Reserve lying north of the Cheyenne River and west of the one hundred and second meridian of longitude is also to be opened to white settlement.



at 5 per cent. to be used by the Secretary of the Interior for the benefit of the Indians. Half of the sum realized by the yearly interest will furnish industrial and other education to the Indians, and the remaining half will be employed in such manner as the Secretary of the Interior may think best adapted to advance the Indians in civilized pursuits. (c) The educational provisions of the treaty of 1868, not in conflict with the provisions of this act, are continued in force according to their tenor and limitation. (d) The tract of land which it is proposed shall be ceded by the Indians to the United States is to be sold to actual settlers at the rate of 50 cents per acre. From the fund thus realized the compensation to be given the Indians and specified above is to be drawn. The remainder of this fund, after all necessary expenses to which the Government may have been put by the sale of land have been met, goes toward the increase of the permanent fund. *It will thus be noted that the United States, under the provisions of this bill, is ultimately put to no expense whatever.*

3. Provision is also made by which individual members of the tribes who are to be moved from their present to new reservations may take up land in severalty where they are now living if they elect so to do. Or, should they prefer to go to the new reservation of their tribe, they are to receive full compensation for all improvements they may have made upon the ground on which they are now living.

4. Regularly incorporated religious bodies, carrying on missionary and educational work among the Indians, are protected in the possession of lands which they now occupy for such purposes. Their lands are secured to them (not exceeding 160 acres in any one tract) so long as they shall use them for missionary and educational purposes among these Indians.

5. Provision is made whereby each member of the Ponca tribe of Indians, now living on the old Ponca Reservation, is entitled to an allotment of land in severalty on the old Ponca Reservation, and to all benefits accorded in this act to members of the Sioux tribes.

All further particulars of the provisions of this admirable act, which are not noted in the present article, may be learned in detail by consulting a copy of the bill.

The sincere thanks of all friends of the Indians are due Senator Dawes for the wise and patient labor that he has expended upon this document. Its comprehensive excellence is the result of a visit to the Great Sioux Reserve during the past summer and a careful consideration of the views of all those who are interested in the proposed measure, and hence, who are entitled to speak concerning it.

Let Congress promptly approve the bill, and so secure substantial justice alike to white man and to Indian.

HERBERT WELSH,

*Corresponding Secretary of the Indian Rights Association.*

### III.—GOVERNMENT AID.

(12) *Resolved*, That the conference hereby calls attention to the fact that Government aid extended to Indians in the form of rations, implements, clothing, &c., is in many instances not a gratuity, but is given simply in fulfillment of treaty stipulations and in payment for land ceded by the Indians to the United States.

In cases where Indians have been rendered destitute by the sudden destruction of the game on which they subsisted, as in the case of many Indians in Montana, they should be supplied with rations until time has been given them and opportunity afforded them to become self-supporting.

### IV.—AGENCIES.

(13) *Resolved*, That since Indian agents are obliged to live, in many instances, at a distance from the conveniences of civilized life, and where, owing to difficulties of transportation, the cost of living is extreme, and that as they are, furthermore, cut off from all means of self-support beyond the salary paid to them by the Government, this salary should in some cases be much larger than it is at present. Such an increase of salary would not be more than just compensation for the difficult and laborious duties of Indian agent, nor more than sufficient to secure the services of a high grade of men.

From personal observation and the testimony of competent judges, we are convinced that in many instances the agency buildings on reservations are unsuited to serve as homes for agents and their employés. In such cases suitable buildings should be provided.

We desire emphatically to reaffirm our conviction, expressed in the address of the first annual conference, that the success of the Government in its effort to elevate the Indians depends on the ability, integrity, and energy of Indian agents and their employés, and we protest against any return to a system by which agents and their employés are appointed on the ground of political or personal favoritism.

## V.—LAW.

(14) *Resolved*, That immediate efforts should be made to place the Indian in the same position before the law as that held by the rest of the population, but that if it is not advisable, under existing circumstances, to subject the Indian at once to our entire body of law, the friends of the Indian should promptly endeavor: (1) To provide for him some method of admission to citizenship so soon as he has prepared himself for its privileges and responsibilities; (2) to give him at once the right to sue in our courts; and (3) to provide some system for the administration of certain laws on the reservations. We believe that the laws relating to marriage and inheritance, and the criminal law affecting person and property, should be extended over the reservations immediately.

As may be seen from the above resolutions, the conference unites in urging that plain and sensible policy the main points of which have been so long and patiently recommended to Congress by men of practical experience in Indian affairs.

As these resolutions show, the conference recognized that to permanently keep Indians, as tribes, under the control of agents on reservations set apart for them is both impossible and undesirable.

They recognized that the Indian must be forced out into the current of ordinary life; that to make him a citizen is the solution of the Indian problem.

Yet the resolutions express with equal strength the conviction that Indians should not be at once made citizens in a mass. The *preparation* for citizenship should be general, vigorous, and immediate. The Indian is to be prepared for citizenship by giving him his land in severalty in the manner provided for by the Coke bill, by larger appropriations for Indian education, and the careful use of such appropriations in the establishment and support of schools, industrial and otherwise, and by the *education* of the race in the broadest and largest sense of the word.

By adequate provision for the administration of law among the Indians, and by giving the Indian the right to sue.

By Christian teaching and the establishing and support of churches.

By the gradual reduction of rations given to Indians, the systematic instruction in farming, and the encouragement in self-support.

By the appointment and support of agents of ability and integrity, uninfluenced by political preference, the only standard being that of individual fitness.

By proper provision for the immediate admission to citizenship of such Indians as are fitted for its duties and responsibilities.

These are substantially the recommendations which the conference respectfully urges upon Congress and the people of the United States, as the just, obvious, and practical answer to the Indian question.

Signed on behalf of the conference.

CLINTON B. FISK,  
*President.*  
HERBERT WELSH,  
*Secretary.*

The following account of the proceedings of the conference, taken from the columns of the Hartford Courant, will doubtless be interesting to many readers:

THE MOHONK CONFERENCE—THREE BUSY DAYS IN AID OF THE INDIAN—INTERESTING DISCUSSIONS AND VALUABLE DECISIONS—CITIZENSHIP THE SOLUTION OF THE PROBLEM—LANDS IN SEVERALTY, COMPULSORY EDUCATION, CIVIL RIGHTS, AND THE ABOLITION OF RESERVATIONS AND TRIBAL ORGANIZATIONS.

MOHONK LAKE, MOUNTAIN HOUSE,  
*Ulster County, New York, September 27, 1884.*

The conference of the friends of Indian civilization closed near midnight last night after three delightful and memorable days. Two sessions were held daily, morning and evening. The afternoons were devoted to charming excursions over the mountain roads. Nothing that generous and thoughtful hospitality could do to add to the pleasure of the visitors or to the profit of the conference has been omitted. The sessions dovetailed into each other so completely that instead of treating each separately it will be better to consider the conference as a whole.

## SOME OF THE MEMBERS.

It became apparent from the first that we were not to listen to impracticable humanitarian theorists, but to men and women who knew by personal experience and observation the present condition of the Indian, the results already secured, the



causes for hope or for dissatisfaction, and the prospects of the future. There were five members of the Board of Indian Commissioners who have spent years in the service and visited all the agencies, many of them repeatedly. The veteran General R. M. Milroy, of Washington Territory, strongly reminding one of General Sherman, represented the successful Indian agent; Miss Alice C. Fletcher, who has added fresh luster to American womanhood, represented the scientific student and the practical humanitarian, who had nearly given her life for the benefit of the Omahas; General Armstrong, of Hampton, and Captain Pratt, of Carlisle, spoke of the promising experiment of industrial education at a distance from the reservations; the Rev. Dr. Striebe, of the American Missionary Association; the Rev. Dr. Randall, of the Presbyterian Missionary Association; the Rev. Mr. Spinning, of Cleveland; Dr. Rhoads, of the Friends, and others, represented the civilizing and educating influence of Christian schools and missions on and near the reservations. Herbert Welsh, of Philadelphia, is secretary of the Indian Rights Association; Prof. C. C. Painter, of Great Barrington, represents the Massachusetts Association. Every one of these and many others had practical personal knowledge of the work. A few other names worthy of mention are Congressman James, of Brooklyn; Dr. Lyman Abbott, of the Christian Union; President Caldwell, of Vassar College; President Gates, of Rutgers; Charles L. Brace, of New York; Philip C. Garrett and Henry S. Pancoast, of Philadelphia; Moses Pierce, of Norwich; Rev. J. W. Harding, of Longmeadow; Joshua A. Davis, of Boston; Miss Anna Maria Fox, a venerable English Quaker, a contemporary and friend of Carlyle, Stirling, and Harriet Martineau; Hon. A. C. Barstow, of Providence; Rev. Dr. Newman Hall, of London; Hon. W. T. Johnson, of Chicago; Rev. William S. Hubbell, of Buffalo, and Benjamin Tatham, of New York.

#### THE WORK LAID OUT.

The management of the conference was in good business hands—a special committee, consisting of Dr. Rhoads, of Philadelphia; General Armstrong, of Hampton; Prof. Addison P. Foster, of Jersey City; Prof. C. C. Painter and Herbert Welsh. They brought business forward promptly and in logical order, and the president, General Clinton B. Fisk, kept the discussions well in hand. The programme as presented at the first meeting was as follows. (Here followed programme given on page 4.)

The discussions were of great interest and value, there being hardly a point which did not call out diverse opinions, and the debates were frequently quite spirited. It is practicable in the limited space of a letter to give little more than the results reached, with perhaps a hint at the nature of the discussion. The letter already printed spoke of the first session and Miss Fletcher's wonderfully interesting sketch of her work among the Omahas.

#### INDIAN CITIZENSHIP.

The debate on this topic resolved itself into a consideration of the bill passed by the Senate last winter, and known as the Coke (or Dawes) bill. This bill gives a tribe inalienable title to its reservation for twenty-five years, and permits granting of lands in severalty if the President deems it advisable and two-thirds of the tribe vote in favor—but any individual can have lands assigned in severalty and his title inalienable for twenty-five years if he so elects. The bill does not include citizenship. It was warmly indorsed by the more practical members, such as General Whittlesey, Dr. Rhoads, and Messrs. Smiley, Lyon, Painter, Welsh, Pancoast, General Milroy, President Gates, and others. It was admitted that the bill did not go as far as the conference would prefer, but it was approved as a great step forward, and probably as much of an advance as is practicable to-day. Captain Pratt professed strong opposition to the measure; he favored an immediate and compulsory allotment of lands in severalty, on the ground that the Indian would make no progress until he had been given his land and allowed to squander it, and was thus reduced to the necessity of working for a living. He also favored removing all Indian children from the reservations, placing them in civilized families at a distance, and educating them in the public schools.

The Rev. Dr. Kendall wanted the allotment of lands in severalty made compulsory, and objected to locking up the reservations for twenty-five years, and Dr. Abbott and others were of the same mind. Mr. Philip C. Garrett, of Philadelphia, struck the key-note in urging the approval of the bill as the best to be got at present, but making a definite statement of the further advances deemed essential. Commissioner Lyon, the purchasing agent for the reservations, urged the abolition of the reservation and of the tribal relation, the granting of land in severalty, and compulsory education. He told of a tribe of Santees who in less than five years had become self-supporting farmers, with as good credit at the stores and banks as their white neighbors. He also instanced the Crows, who are 2,500 in number, with 12,000 ponies and 20,000 dogs, living on Government rations, when they might be taught stock-raising and made independent.

Miss Fletcher hesitated to speak against a bill so warmly approved, but had little faith in general legislation on such a subject. There are too many complications; one hundred and sixty acres of land in one place is a very different thing from the same amount somewhere else. No general bill could meet all the conditions, and she feared it would do as much harm as good. Under no circumstances should land be patented to a tribe; the principle is wrong. Nor should it be taken for granted that all Indians will become farmers. Some, like the Winnebagoes, prefer trading. They will ultimately go out and become lost among the whites, and this is the best possible fate for them. She thought it useless to expect to get two-thirds of a tribe to vote in favor of allotting lands in severalty. Even among the Omahas more than two-thirds were originally opposed to it. It means trouble at first, and the Indians are, like the rest of mankind, unwilling to vote for present trouble in order to secure an unknown and uncertain benefit. The work must be done for them, whether they approve or not. She thought the bill would be greatly improved by making the title to land inalienable for only ten years (instead of twenty-five) and by insisting upon compulsory education.

The final outcome was the adoption of a series of resolutions (1) strongly opposing any recognition by the Government of the tribal relation; (2) favoring the granting of lands in severalty as speedily as possible; (3) titles to be inalienable for not less than ten or more than twenty-five years; (4) the ballot to be given to all adult Indians occupying lands in severalty, the new voter to be made a citizen by a process analogous to naturalization, giving proof of intellectual and moral qualifications before a court; (5) earnest and hearty approval of Senate bill No. 48 (generally known as the Coke bill) "as the best practical measure yet brought before Congress for the preservation of the Indian from aggression, for the disintegration of the tribal organizations, and for the ultimate breaking up of the injurious reservation system." Its speedy adoption by the House is warmly urged; (6) hearty commendation of Senate bill No. 1755 for the division of the Sioux Reservation (the bill being in accordance with the recommendations of the Mohonk conference of 1883); (7) approving the work done by Professor Painter in Washington in watching Indian legislation and furnishing information to Congress in the interest of Indian progress.

#### EDUCATION.

Thursday evening was devoted chiefly to the subject of Indian education—industrial, moral, and religious. Captain Pratt urged again his plan for the bringing of the children from the reservations to the industrial schools, from which, after a preliminary training, they should be distributed in Christian farm homes throughout the country. Such education should be continued as long as possible. The practical experience gained in this way he considered the best possible method of teaching the Indian. To the question whether the children trained at Carlisle did not go back into savagery on returning to the reservations, Captain Pratt said: "The eternal 'go back' is the calamity." Five years' training will not wipe out the customs of ages. The boys return to find all the surroundings and influences against them. If a boy wants to marry he must take a savage girl, or an educated girl has to mate with a savage boy. It would be strange if they did not go back, but all of them do not. Some boys find work at their trades at the agencies, and many are helping in the schools. Agents generally have testified that where they could furnish civilized work for the returned children they did well, but where there was nothing for them to do they sank by a natural law.

Miss Fletcher said she was glad to bear evidence to the benefits of education as she had seen it among a number of tribes. English speaking is very difficult to the Indian, because the Indian idiom is almost the reverse of the English. It is very difficult for the Indian to get his mind twisted around to think in English. Moreover, he is very sensitive and hates to be laughed at, and so dislikes to make the attempt to speak. She had seen returned scholars who did well. But their situation is very difficult. We educate them for civilization, and expect three years to overcome centuries of a fixed order of things. It is idle to expect results which can be seen across the continent. She told of a Yankton girl returned from Hampton whom she visited. She found her in a little log cabin, with dirt floor, containing a cooking-stove, two beds, a chair and a half, a number of trunks and boxes, a box for a table, and a cleared space of a few feet in width. Here were living the girl's mother, sister, married sister, and husband, two children, and two younger children of the other sister. And here the little Hampton girl was expected to introduce civilization! Miss Fletcher concluded there was something more needed. She suggested the bringing of young couples to the East, so that after their return they might make civilized homes to be the centers of civilization among the tribes. The experiment is being tried in a small way at Hampton, and here is a definite work for a lay mission; to care for such couples, and to see that when they return they are able to start civilized homes. In this way the otherwise inevitable drop can be averted.



Dr. Strieby called attention to the fact that owing to the work of the Christian mission and school there has been a great advance made in the past fifteen years, and that the returning child finds better influences than formerly. He did not believe it was practicable to bring the forty thousand children to the East, as Captain Pratt urged, but we should bring as many as we can of the brightest and best, and then make every effort to let them find good influences around them when they return. Dr. Strieby, Commissioners Smiley, Whittlesey, Lyon, and McMichael, and Mr. Moses Pierce spoke warmly of the good results which each had seen at mission schools or on the reservations.

Commissioner Lyon made a sensible plea for the education of the adult Indians. The forty thousand children constitute only a quarter of the savage Indians—three-quarters should also receive attention. Observations among the Northwestern Indians convinced him that they could be civilized. Let the reservations be done away, the Indian be given his land in severalty, furnished a little house, bedstead, stove, agricultural implements, a little stock, and an intelligent farmer as a teacher for every twenty-five lodges, and he believed they would soon become self-supporting, and the vast amount now expended for rations would be saved. The Rev. Mr. Spinning thought that if such a plan were followed missionary work would be very much more profitable.

At the close of the discussion the following resolutions were adopted:

*Resolved*, That from testimony laid before the conference, our confidence in the good results flowing from the education of Indians has been confirmed, and that we regard with great satisfaction the increasing appropriations made by Congress for Indian schools, for instruction in farming and trades, for supplies of cattle, for irrigation, and for other means to promote self-supporting industries. That our conviction has been strengthened as to the importance of taking Indian youth from the reservations to be trained in industrial schools placed among communities of white citizens, and we favor the use of a larger proportion of the funds appropriated for Indian education for the maintenance of such schools. The placing of the pupils of these schools in the families of farmers or artisans where they may learn the trades and home habits of their employers has proved very useful and should be encouraged by the Government.

*Resolved*, That from evidence brought before the conference it is apparent that the plan carried out to a small extent at Hampton and elsewhere, of bringing young men and their wives to industrial schools and there furnishing them with small houses so that they may be instructed in work and a proper home life, has been successful, and should be carried out more largely.

*Resolved*, That while we approve the methods of Indian education pursued at Hampton and Carlisle, we do not fail to recognize that the schools and other methods of instruction, industrial, intellectual, moral, and religious, as carried on within or near the reservations by Christian missionaries for the last fifty years, have lifted up tribe after tribe to civilization, and fitted them to take lands in severalty, and the good already achieved should stimulate and encourage Christian people to continued efforts in the same direction."

#### LAW FOR INDIANS.

The subject of law for Indians called out Mr. Pancoast, of the Indian Rights Association of Philadelphia. One of the chief barriers in the way of the civilization of the Indians is his anomalous legal position. It is necessary that he should be placed side by side with the rest of the population in his civil rights as well as in education, morals, and religion. The difficulty is how to bring about this result, how to give him citizenship, and how to provide for the administration of the law on the reservation. He is now neither foreigner nor citizen. The rights of citizenship must not be given him as a race or a mass, but as an individual, as he is fitted for them. What shall be the standard required? There should be as many ways as possible for a general assimilation, but each should require some test of fitness. Some of the tests suggested were: (1) A certificate of graduation from a training-school; (2) tenure of land; where land has been cultivated and improved a certain length of time the cultivator should be entitled to a patent, which should carry with it also the rights of citizenship. The speaker did not believe it practicable or trustworthy to require proofs of capacity before a court. Mr. Pancoast presented a draft for a bill for the administration of laws on reservations. It recognizes the fact that it would be impossible to extend an entire system of law over such a people, but provides for laws relating to marriage and inheritance and the criminal laws relating to person and property, creates Indian agents magistrates, and gives Indians the right to sue and to give testimony.

Miss Fletcher regarded the measure as a step forward. It was far better for the agents to have laws they are obliged to follow than to be a law to themselves. Moreover, it would be a great gain to have the records which the bill required, as it is

very difficult now to find any records of councils. She did not see how it would be possible to bring the laws of a State or Territory over the Indian until he became a tax-payer. But some way should be found for the administration of law, as at present the Indian has no redress for personal grievances, horse-stealing, &c., except by act of Congress.

#### HOW AN AGENT ESTABLISHED A JUDICIAL SYSTEM.

General Milroy, a veteran soldier of the late war, now in charge of the Yakama Agency in Washington Territory, said this matter of administering justice without law had been a very puzzling one. He knew of no restriction to his powers, and he had done nearly everything except hang an Indian. He looked at the proposed bill as a good starting point. When he went to his reservation he found himself overrun with demands to settle little cases arising among Indians. He had to invent some way of getting rid of this nuisance in order to find time to look after more important matters. He finally divided the reservation into five judicial districts, and appointed five chief judges until a certain election day, when he made the people elect their own judges. He had regular ballot-boxes, and as the people could not read, each candidate had a certain color, and votes were cast by depositing a piece of paper of the specified color. The successful candidates were duly instructed by him as to their duties and were given regular commissions. They have tried cases very successfully. Sometimes they hit wide of the mark, but they have a right of appeal. The five judges sitting in banc form the court of appeal, and they hold two terms every year. There are no lawyers, every man taking care of his own case, examining witnesses, making pleas, &c. The cases have been decided on the whole as intelligently and fairly as in white courts. The judges as soon as they were elected wanted to know what their salary would be. They were told \$3 a day during court; but they insisted that white judges had more, and finally they were allowed \$5 a day. To cover the expenses of court the agent levied a poll-tax of \$1 on all Indians between twenty and fifty years of age. In this way he has raised money to pay the judges and clerks, other court expenses, and the road supervisors. The courts are carried on as orderly as in the Territory. In conclusion General Milroy said: "I allow an appeal from the appellate court to myself. I am the supreme court."

This story was told very quaintly, and gave great entertainment to the conference.

There was very general consent as to the desirability of extending laws over reservations, but the subject was considered too important for the conference hastily to give its indorsement to any specified plan. As Dr. Abbott said, "The weight of our statements depends upon our speaking wisely," and the conference contented itself with a resolution urging immediate effort to place the Indian in the same position before the law as the rest of the population.

#### THE CLOSING SESSION.

Owing to the lateness of the return from Minnewaska, the last session did not meet until 9 o'clock. The business committee reported the following minutes, which were adopted without dissent:

"We are bound by many treaties with various Indian tribes, some of which are prejudicial to their interests as well as to the interests of the white people of the country, but yet so long as these treaties stand we must observe them in good faith. The only way, therefore, to escape the evils of these treaties is to persuade the Indians to agree to some modifications of their provisions. We rejoice that since 1872 it has been the policy of the Government to make no treaty stipulations with the Indians, and we trust that this policy may be strictly adhered to by avoiding all dealings with tribal chiefs alone as the representatives of tribal organizations.

"Long-continued observation has proven that the removal of Indians from reservations they have long occupied to distant ones, especially when the latter are upon a different latitude from the former, is followed by great suffering and loss of life. It tends to destroy any progress they have made in settled industry and greatly retards their adoption of the habits of civilized life. Such removals are usually made to satisfy the desire of their white neighbors to possess their fertile lands or to be rid of their presence because they are supposed to interfere with the material prosperity of the State or district. But when removed they are soon surrounded again by white population and the same desire for their deportation arises. We protest, therefore, against all removals of Indians, except for reasons affecting their best welfare; and when such a necessity occurs, those who have formed settled homes should have the privilege of taking as homesteads the lands they occupy before whites are permitted to make land entries upon their reservations.

"It should not be forgotten that in many cases the Government aid which is rendered in the issuing of rations, implements, clothing, &c., to Indians is simply the



honest performance of obligations of the Government to the Indian incurred by treaty stipulations in recompense for lands ceded by him. In many cases, also, especially when game has suddenly been destroyed, it is necessary to make adequate provisions for feeding the Indians till they can be brought to self-support. At the same time every effort should be made as rapidly as possible to bring all Indians to live without being maintained by the Government. We are thankful that at some agencies the issuing of rations is being diminished or has already ceased. In all cases the issuing of rations and supplies to Indians should be so adjusted as to stimulate them to labor and to induce them to send their children to industrial schools. Government aid as fast as possible should be given in the way of providing facilities for self support.

"Inasmuch as Indian agents are obliged to live in many instances at a distance from the conveniences of civilized life, where the cost of living is greatly increased by the difficulty of transporting supplies, and are cut off from all means of support except the salary given them by the Government, while their duties are both difficult and exacting, the salary paid should be much larger than it now is in many cases, in order to secure the services of the best men.

"From observation and testimony we are satisfied that in some instances the agency buildings on the reservations are unsuited to their purpose as homes for the agents and their employes.

"We reaffirm our formerly expressed conviction that the success of the Government in its efforts to elevate the Indian to an equality with the whites depends very largely on the ability, integrity, and energy of the agents and employes, and we should deplore any return to a system by which such agents and employes are appointed on the ground of political favoritism, but urge that all such appointments be made in accordance with the principles of the act instituting civil service reform."

Mr. Herbert Welsh spoke earnestly and effectively concerning the work of the Indian Rights Association, and the Hon. Darwin R. James, of Brooklyn, made an interesting statement of the prospects of proper legislation in Congress. He dwelt on the point that the average Congressman is anxious to do right to the Indians, but does not know what is the proper course, and that the influence of such a body of men as those assembled at Mohonk would be of great benefit.

It was now approaching midnight, when Dr. Rhoads, chairman of the business committee, voiced the feelings of every one present by reading the following minute:

"The conference expresses its sincere and heartfelt thanks to Mr. and Mrs. Albert K. Smiley for the commingled rest and service of the past three days. The unique generosity of their invitation has been more than equaled by a hospitality as unique. We have found here a Christian home as beautiful in the spirit which its founders have breathed into it as in the rare commingling of beauties with which the God of nature has surrounded it. Purity, liberty, and love endow it with the spirit of repose, so difficult to find and so inestimable when found in our too crowded and hurried American life. Our conferences have been more deliberate in their conduct and wiser in their results for the atmosphere in which they have been carried on and the wise intermingling of delightful recreation with serious labor. May He who ever lives in the person of the oppressed and suffering, and whose cause has brought us here, bless with His perpetual presence this home, anew consecrated to Him by this meeting of Christian fellowship in Christian work."

Brief remarks were made by Dr. Abbott, Mr. Barstow, and General Fisk, in vain endeavor to find words fitly to speak the appreciation of the notable hospitality of the host and hostess, and of the exceeding richness of the conference. And then, what should Mr. Smiley do but, with glistening eyes, thank everybody for coming, and extend a hearty invitation for all to come again next year, "and next, and next, and I hope as long as I live!"

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*List of names of members of Mohonk Conference.*

Abbott, Lyman: Cornwall-on-the-Hudson, N. Y.: Editor Christian Union, New York.

Alvord, Maj. Henry E.: Mountainville, Orange County, New York.

Armstrong, General S. C.: Principal Hampton Normal and Agricultural Institute, Hampton, Va.

Boardman, George Dana: Pastor First Baptist Church, Philadelphia, Pa.

Brace, C. Loring: 193 Fourth street, New York; secretary Children's Aid Society.

Caldwell, Samuel L.: President of Vassar College, Poughkeepsie, N. Y.

Davis, Joshua W.: Boston, Mass., 32 Sears building.

Fisk, Clinton B.: Seabright, N. J.: President Board Indian Commissioners.

Fletcher, Miss Alice C.: Peabody Museum of American Archaeology and Ethnology, Cambridge, Mass.

- Foster, Addison P.: Pastor Congregational Church, Jersey City.  
 Gates, Merrill E.: President Rutgers College, New Brunswick, N. J.; Board of Indian Commissioners.  
 Harding, John W.: Pastor First Church of Christ.  
 Hubbell, Rev. William S.: North Presbyterian Church, Buffalo, N. Y.  
 James, Darwin R.: Brooklyn, N. Y.; member of Congress from third district.  
 Kendall, Rev. H., D. D.: Secretary Presbyterian Board of Home Missions, No. 23 Centre street, New York.  
 Kinney, John C.: Editor Hartford Courant, Hartford, Conn.  
 Kinney, Mrs. J. C.: Hartford, Conn.  
 Lyon, William H.: Brooklyn, N. Y.; member of Board of Indian Commissioners.  
 McMichael, William: Counselor-at-law, New York; member of Board of Indian Commissioners.  
 Milroy, R. H.: United States Indian agent, Yakama Agency, Fort Simcoe, Wash.  
 Pancoast, Henry S.: Attorney at law, 416 Walnut street, Philadelphia, Pa.  
 Pierce, Moses: Norwich, Conn.  
 Pratt, Capt. R. H.: Superintendent United States Indian Training School, Carlisle, Pa.  
 Rhoads, James E., M. D.: Vice-president Indian Rights Association, Philadelphia, Pa.  
 Smiley, Albert K.: Member Board Indian Commissioners.  
 Smiley, Sarah F.: Saratoga Springs, N. Y.  
 Spining, George L.: Pastor of Woodland avenue Presbyterian Church, Cleveland, Ohio.  
 Strieby, Rev. M. E.: Corresponding secretary American Missionary Society, 56 Reade street, New York.  
 Tatham, Benjamin: New York.  
 Welsh, Herbert: Corresponding secretary of the Indian Rights Association, Philadelphia, Pa.  
 Whittlesey, General E.: Secretary Board of Indian Commissioners, New York avenue, corner Fifteenth street, Washington, D. C.

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*JOURNAL OF THE FOURTEENTH ANNUAL CONFERENCE WITH REPRESENTATIVES OF MISSIONARY BOARDS AND INDIAN RIGHTS ASSOCIATIONS.*

WASHINGTON, January 8, 1885.

The annual conference of the Board of Indian Commissioners, with representatives of religious societies engaged in missionary work among the Indians, of Indian rights associations and others, convened at 10 o'clock a. m., in the parlor of the Riggs House. There were present commissioners William H. Lyon, A. K. Smiley, M. E. Gates, John K. Boies, W. T. Johnson, and E. Whittlesey; Mr. and Mrs. J. W. Davis, Boston; Rev. Henry Kendall, D. D.; Rev. M. E. Strieby, D. D., New York; Miss Alice C. Fletcher, Cambridge, Mass.; Mrs. A. S. Quinton, Philadelphia; Rev. G. L. Spinning, D. D., Cleveland, Ohio; Rev. R. R. Shippen, D. D., Washington; E. D. Huntley, Washington; Edw. Hawes, New Haven; Francis Rawle, J. L. Bailey, J. Topliff Johnson, P. C. Garrett, Rev. George Dana Boardman, Herbert Welsh and Dr. James E. Rhoades, Philadelphia; Rev. G. E. Fletcher, Hon. R. M. Henderson, Carlisle, Pa.; J. A. Bland, Washington; Mrs. Admiral Carter, Rev. T. S. Childs, D. D., and Mrs. Childs; Mrs. Tullock, Mrs. B. Sunderland and Miss Sunderland and Mrs. M. J. Coston, Washington; Mrs. Darwin R. James, Brooklyn; Miss Alice L. Whitney, Northampton, Mass.; Levi K. Brown, Goshen, Pa.; R. T. Bentley, Sandy Springs, Md.; Capt. R. H. Pratt, U. S. A.; Mrs. H. S. Greenleaf and Miss Susan B. Anthony, Rochester, N. Y.; Prof. C. C. Painter, Great Barrington, Mass.; General S. C. Armstrong, Hampton, Va.; Mrs. M. E. Post, Wyoming, and Miss Alice M. Robertson, Ind. Ter.

The meeting was called to order by General Whittlesey, who stated that the chairman of the Board, General Clinton B. Fisk, had been called as a witness in an important lawsuit, from which it was impossible for him to get away. As chairman of the Lake Mohonk meeting, he would call meeting to order, and would ask nomination of a chairman for the conference.

Dr. Strieby was nominated and elected chairman, and Mr. Herbert Welsh, secretary.

Dr. STRIEBY. We are all believers in the faith that takes in the Good Father. I will ask Dr. Kendall to open our meeting with prayer.

After prayer by Dr. Kendall, a programme for the day was asked for.



General WHITTLESEY stated that the usual custom had been to hear reports from missionary secretaries and the work their societies have done during the year; before that he would suggest appointment of a committee of three to prepare a programme, introduce resolutions, &c. A motion to appoint such a committee was adopted, and the committee was appointed by the chair, consisting of Dr. Rhoades, President Gates, and Professor Painter.

Reports were asked from Baptist Home Mission Board, Southern Baptist Board, Presbyterian Board Foreign Missions, Southern Presbyterian Board, Protestant Episcopal and Roman Catholic Churches, but no representatives were present from those societies.

R. T. Bentley, representing the Society of Friends, presented a written report. (See Appendix C.)

Dr. Kendall, representing the Home Mission Work of the Presbyterian Church, presented a statement showing the number of missionaries and teachers laboring under the auspices of the Board of Home Missions, their locations, and the expenditures for work among the Indians.

Dr. KENDALL. We combine our missionary force with our teaching force. Nineteen names upon the list just read are given as preachers, yet the work of all these is involved or connected with school work. There is nothing initial about our work, except the Pueblo work. These Indians are not savage nor pagan, but are among the better class. Purely pagan work is like all efforts in Alaska. The rest of our work is of this kind, except among the more advanced Indians of Indian Territory and the Puyallups of Washington Territory.

Dr. STRIEBY. Why is it that you do not class the Pueblos among pagan Indians?

Dr. KENDALL. Because they have long been claimed as under the care of the Catholics, but we have not found that to make much difference with their condition. You have all probably seen in the newspapers something from Governor Kinkaid to the effect that the Indians in Alaska were fast civilizing themselves, that the missionaries are greedy and trying to get hold of all the land and all the Government funds for their schools. We have had schools in Alaska for from two to five years. At Sitka we have school buildings worth from \$15,000 to \$20,000. We think it is an object to the Secretary of the Interior to enter into contract with us. We are in the market like others; we enter into fair competition. We are ready to say to the Government, "We have schools and buildings; we can do your work if you contract with us. We propose to give a great deal more to the Government than we take from them. We do not believe any one else can do the work as cheap as we can, and we are satisfied we can do it well."

Dr. STRIEBY. There seems to be no representative of the Presbyterian Board of Foreign Missions present. Cannot you, Dr. Kendall, give us some information about their work.

Dr. KENDALL. I am not sufficiently acquainted with their work to give any statement of it.

Dr. RHOADES (representing the Society of Orthodox Friends). At the beginning of the past year we had three agents in the field who were originally nominated by the Friends. Two of these have resigned during the year. One, John D. Miles, of the Cheyenne and Arapaho Agency, had been twelve years in charge there, and two years in charge of an agency in Kansas. During the fourteen years in which he and his predecessor had charge of them they passed from a condition of war and of being dangerous enemies to one of peace and quiet settlement upon the reservation. Boarding-schools have been built for both Cheyennes and Arapahoes, and about two hundred children are in these two boarding-schools. Over and over again attempts were made to enable them to cultivate land, but owing to the droughts to which that country is subject the crops proved failures, the Indians were discouraged, and the cultivation of corn and grain is almost abandoned. A little can be done along the rivers, but with indifferent success.

The first attempt at industry was to get the chief of one of the bands to carry the United States mail. This was done for several months, the mail being carried a distance of 150 miles promptly and satisfactorily. John D. Miles introduced the plan of issuing rations to families instead of to the chiefs, thus breaking up the power of the chiefs and insuring a better distribution of supplies. The agency was 160 miles from the railroad terminus, and there was great difficulty about the transportation of supplies. John D. Miles first introduced the system of inducing the Indians to take their teams, go to Wichita, load up and bring the supplies to the agency. This has now been done six years, and whereas formerly supplies were often received at the agency in a damaged condition, since the Indians have done the freighting, supplies have been received in good condition and not a pound stolen. This has been a saving to the Government, as the Indians did it much cheaper than freighters would undertake it. John D. Miles endeavored to get some settled industry by which his Indians might become self-supporting. He sent a man to Washington to look into the matter, but it seemed impracticable. Then in the schools he adopted the plan of paying the

boys and girls for their work outside of the school garden. Whatever land was cultivated outside the garden was one-half for their own benefit. The proceeds were invested in clothing for themselves and in stock, and the stock cattle purchased in this way became worth about \$30,000. After the boys got cattle the Indian women said, "This will never do, we have always had the girls have as many ponies as the boys. The girls must have cattle, too." So they went to the trader, made arrangements to furnish buffalo robes at a certain price, to be invested in cattle, and so boys and girls both seemed to be provided for, so that when there should be marriages between them they would have a good start in life. But a Commissioner of Indian Affairs without experience came into office, an inspector, with the popular idea that every Indian agent is a villain, came to the agency, and made up his mind this was all wrong. The herd was issued to the Indians and all destroyed in a few months.

I want to speak in behalf of John D. Miles. He has been generally blamed for leasing lands for Indians. With the determination of making the Indians self-supporting, he had worked ten years. He had tried every means in his power and failed. He saw immense tracts of grazing land comparatively unoccupied. He made arrangements with certain parties to lease the lands for a term of years at 2 cents per acre, the same rate paid in Texas, the amount due annually to be paid, half in money and half in cattle.

The Government authorities declined to take official notice of the leases because there was no law touching the case. The Indians are to receive each year \$30,000 in cattle, and \$30,000 in money. At the end of the ten years the Cheyennes and Arapahoes will have cattle enough to enable them to live independently. If any one can devise a better plan than this they may criticise John D. Miles, but it is not proper for persons to stand off thousands of miles away and criticise him when they could do no better. Besides the children he has placed in schools on the reservation, Agent Miles has had many children sent to Carlisle and Hampton. As the result of all this, the Cheyennes and Arapahoes are in better condition than ever before.

Since Agent Miles left during the last year there has been some trouble from the Cheyennes. There were some who were very glad to use this as an argument against the agency. Judging from Philadelphia we do not always succeed in training young white men satisfactorily. At the penitentiary I am informed that quite a number of the inmates have been trained in public schools and high schools.

I think we have done a good work at the Cheyenne and Arapaho Agency.

The other agent was in charge of the Sacs and Foxes in Indian Territory—a fair business man, though not so good as we had thought him; still, at the end of two years he left the Indians in much better condition. The Sacs and Foxes are slow to change. They have plenty of money, are quite indolent, and are unwilling to come forward.

When the vacancies caused by the resignation of these two agents occurred, we made nominations to fill them, but, though they were received, no notice was taken of them, and we were informed that the arrangement between the Government and the religious bodies had ceased.

The Friends supply eight boarding schools with teachers. Fifty-nine workers reported to us last year, five as religious instructors, the rest as teachers or workers. We have six hundred and fifty pupils enrolled. Knowing something of the way in which city schools are managed, I think our Indian schools are well managed. They are very much better than five or six years ago. Besides the work done in connection with Government, we have three boarding schools entirely under our charge. We have a boarding school in Cattaraugus County, on the Allegheny Reservation, New York, which averages an attendance of thirty pupils. The twenty-five girls are taught all the housework that can be done in the house and dairy work. The school work has been very satisfactory. I heard one of the girls read an original paper, which from its thought and reasoning was about as good as we get in our Philadelphia schools from girls of seventeen years. At one time we had great difficulty with these girls. The very fact that they were carefully trained seemed to make them objects of especial danger. During the past five years not one of them but has gone into a satisfactory life. This school is carried on by private subscription.

At White's Institute in Indiana we have sixty pupils, for which we receive pay from the Government at the rate of \$167 each per annum. They cost us, however, including the expense of those who go after them, about \$200. This school is in an excellent condition. The girls are taught all industries that women in the country engage in, canning fruit, making clothing, preparation of food, &c. The school has 700 acres of land, 500 acres cleared, and a well-organized farm. The boys have done as good work as white boys. The society has put up shops to teach the boys trades, and the work is going forward satisfactorily.

In Iowa, Benjamin and Elizabeth Miles have a school partly supported by Government, receiving annually six or seven hundred dollars from the Government, and the rest being made up from private sources. Part of the students are from the Indian Territory; some from the Osages. The school is well managed and its progress quite satisfactory.



Besides our school work we have five men engaged as religious instructors. We have two organized churches, one of four hundred, the other of forty-five members. Of course some of these are very imperfect Christians, others have shown themselves to be strong in the right.

The CHAIRMAN. Is there any representative of the Roman Catholic Church present to tell us of their work? [No response.]

Dr. KENDALL. When would it be most agreeable to ask some questions suggested by what has been said by Dr. Rhoades?

Dr. STRIEBY. I think they might be asked now.

Dr. KENDALL. I want to know from Dr. Rhoades about the termination of the relations between the Government and the religious bodies. Why he says these relations have ceased to exist?

Dr. RHOADES. In the first place we have the fact that Secretary Teller has declined to take cognizance of nominations. We have his letter, published some time ago, in which he stated that appointments of Indian agents would be made like all others. We have the letter of President Arthur saying no distinction would be made in appointments on account of political or religious affiliations. Putting all these things together we seem to have enough to establish us in our belief that no more nominations of Indian agents by religious bodies would be accepted.

Dr. KENDALL. How does it happen that your schools got \$167 per pupil from the Government, that others get \$167, while we cannot get anything like it, except that we get \$167 on twenty-five Utes that we took on a request by telegram when the Secretary did not know what to do with them, but in this case, even, the amount was soon cut down to \$115.

General ARMSTRONG. There is an exception at Lincoln, an admirable institution at the home of the chairman of the committee. The matter is kept well under notice, and they have no trouble in getting their money. When you want to get anything, if you know members of Congress who are influential, write to them, persevere until you get them working upon it. Fair cases brought before the committee simply upon the recommendation of the Department have small chances; they are likely to be neglected and lie there; you must follow them up and keep at it and you will succeed.

Dr. RHOADES. All that I can say is that we act under a general law, using no special influence.

Dr. KENDALL. We have not had cheek enough; we will know better hereafter.

Dr. RHOADES. The Presbyterian Church is so rich it is not thought they need so much.

Dr. STRIEBY. Is there any representative of the Methodist Episcopal Church present? [No response.] The Methodist Episcopal Church South? [No response.] The Unitarian Church?

Dr. SHIPPEN. I came to-day as a pastor in the city and a listener. I am sorry I have no report in detail to give concerning our work. We are still endeavoring to do something among the Utes, but I can present no report.

Dr. Strieby then presented a report on behalf of the American Missionary Association, for which see Appendix.

Dr. STRIEBY. We shall now be glad to hear from Captain Pratt, one of the pioneers in Indian educational work.

Captain PRATT. I am working in the line of introducing the Indian to civilization, rather than introducing civilization to the Indian. I am trying to get him away from himself and to allow him to come among us. I believe the end of all Indian educational work is to make the Indian one with us, and I have been enough among the various tribes, and had experience enough to know that leaving him entirely secluded from all knowledge, all example of what he should be, is not the way to secure this. At Carlisle we have 493 boys and girls from nearly all the tribes east of the mountains. We give them an ordinary English education and teach them the industries common to ourselves quite successfully. We have eighty-odd planted out in Pennsylvania families. These boys and girls come from what we call the "wild tribes." We have some failures among them; exceptions only prove rules. It came to our notice recently that one of our boys was said to have led a party of Cheyennes out to kill cattle. Joseph Bobtail was twelve years old when he came to Carlisle in 1879, and fifteen when he left there in 1882; after that he spent two years in the Indian camps. He was with a party of Cheyennes who went out for some purpose, and who, seeing the cattle, concluded to have a little fun killing buffalo, just as they used in old times, and the boy went into it with them. This is the worst case that has come to our notice, and we are very sure to be told of all who do badly. A thousand may do well and nothing be said about it. I hope whatever this conference may do it will be for universal education for Indians [applause]. The fault is that so little is done. If you can, take all the Indian children, every one, and place them at school somewhere, either at the agency or mission school on the reserve, or at schools a long way off, but everywhere push for universal education.

Let us have a committee of well-known educational men to visit and examine all the Indian schools, all the schools that are found fault with and all the good schools. We are close by, we want to be seen, we want our work to be judged by its own merits.

But above all let us all strike for universal education. The present system of education for Indian youth, which reaches so few, is simply abominable, and is disgraceful alike to the religious bodies, the Government, and the people.

General ARMSTRONG. Captain Pratt has covered the whole ground by saying that Indian education should be universal. No one doubts this. We are all working for it. Each one must take his own little place. Carlisle takes the lead and covers quite a large arc of the circle. We must understand that each of us stands in the relation of a part to the whole. We must bring every possible influence to bear upon Congress. Perhaps it would be well to appoint a committee to follow up and impress upon them resolutions we may pass, or they will shed them as a goose sheds water from its back. We must work upon them through the people, each one influencing as many as possible, through the press and the clergy, in our social gatherings, everywhere. The women of the country have taken hold; they are ahead of the men. The time was never before so hopeful. The people are responsive. The movement has been spreading the past year in favor of all that leads to universal education.

It seems to me that a judiciously appointed committee to visit the President-elect would do great good. I do not present this as my own idea, but as one suggested in a conversation before coming into this meeting; but I hope that such a committee may be appointed.

It is wonderful how much has been done, but we must make this thing stronger. There is great reason for congratulation in the House passing a bill for lands in severalty. With that comes universal education, which we must press with all our might. Each must work in his own way toward this end. Mr. Welsh and Mrs. Quinton represent societies doing noble work, and you all know what a struggle Professor Painter has just been victorious in in carrying through Congress a most important matter.

Dr. STRIEBY. General Armstrong, will you not tell us something more in detail of your work at Hampton?

General ARMSTRONG. Our idea is to have Indian pupils come for three years. Half their time to be spent in work and half in study; then at the end of the three years send them home for a year. Then at the end of a year, if they come back, it is for a purpose. The Indian has not the muscle for hard work. We think three years at first is all that he can stand. At the end of that time he has not learned a great deal, but he has picked up the English, and when after a year or two at home he comes back it is for earnest work. We have a normal class into which he then goes. They have five days in school and one day of work. We have some grown young men who have come back in this way. They are pressing into the race with enthusiasm, and are among the most earnest workers we have. We are giving considerable attention to the training of married couples. At present we have two living in simple cottages built by Indian students, and furnished inexpensively. The wife prepares supper and breakfast, and there is a practical training in home life thus given which could not be secured in any other way. The plan seems to work so successfully that we hope soon to increase the number of cottages to eight or ten.

We are more and more disposed to work toward the end. Many are not strong enough to hold out. They will drop off. We must not boast too much. We must make every effort to save the Indian girls, to have something definite for them to go back to. It is plain the great mountains of difficulty are in Washington. We must go on working through the newspapers, and in every way we can, until we can obtain the necessary legislation.

Mrs. QUINTON. The work of this society was originally to make facts known, to circulate information and petitions. We have had four branches of work, all with the general purpose of giving information and creating sentiment by circulating leaflets, by newspaper work, and by public meetings. During the last year a fifth department of work has been added, educational and missionary work. We have sixty-six tribes without missionaries. Our plan is to send out workers to establish a mission, and when they have got it fairly at work then to pass the station over to one of the religious societies.

Our society has thirty-eight branches in ten different States. We have been gratified to find that the Western States were as ready to respond as the Eastern. It has never needed anything but a statement of the facts to enlist the sympathy of the women. We have branch societies in Nebraska, Kansas, and Dakota, and their presidents are ladies well known socially.

At first we had popular petitions circulated. From the beginning of the movement we have found the pastors of the churches exceedingly kind. Many of them have sent to us for facts and then presented them to their people. A great deal has been done through colleges and literary institutions, many addresses have been given and presidents and professors have aided in the work. Our views have grown, but the Indian Rights Association has taken up some of the work.



Miss FLETCHER. This is a map of the Omaha Reservation. These pictures which I show you are representations of Omaha life. The Omahas have almost crossed the line; they now have land in severalty. A bill was passed in 1882, giving them their lands in severalty, also allowing any of them to take allotments west of the railroad. In 1883 I went out under the orders of the Secretary of the Interior to carry out the provisions of the bill. The work was finished last July. The lines on the map represent townships, broken townships—that is, fractional townships, &c. When I first went among the Omahas, not with any idea of trying to aid them, but simply in the interests of science, I found them in sad trouble. They had taken allotments of land for which certificates had been given them, and in receiving which they had supposed they were getting patents. These allotments they had taken in the lands along the river, which were inaccessible to a market for their produce. I told them they must pull out into the rich prairie land. If they staid where they were in order to sell their crops they must haul them over miserable trails to the town of Decatur, or still further to another town. The Indian has no knowledge of time; there is no word in their language to express hours or minutes. I was at last able, however, to demonstrate that time meant money, and many of them took land upon the prairie.

Miss Fletcher then proceeded, by the aid of the map and a number of photographs, to show the past and present condition of the Omahas and their hopeful outlook for the future.

She showed that allotments had been made in such a way as to bring Indians and whites into direct contact with each other, and that still more land would be thrown open to white settlement. The salvation of the Indians is to get them out among the whites.

Captain PRATT. General Armstrong has spoken of a man to examine the operations of Indian schools. Four years ago I urged Secretary Schurz to organize a committee to examine Indian school work. I obtained his approval of such a plan, and letters were written by President McCauley, of Dickinson College, to Presidents Gilman, Anderson, Seelye, Porter, Cattell, and others, but it was found that there was no money to defray expenses necessarily connected with the work, and the idea had to be abandoned. I think we should urge the appointment of a man, a big, good man, whose opinion would command respect, even though Congress might have to appropriate ten, fifteen, or twenty thousand dollars for the purpose. Let him direct and everybody work under him.

Mr. DAVIS. I should like to ask Miss Fletcher if there is any court of record to avoid confusions of title as years pass.

Miss FLETCHER. I left at the Omaha Agency a complete record showing the allotment made to each individual member of the tribe; the relationship of different persons to each other is shown.

Mr. DAVIS. Is any provision made for continuing this?

Miss FLETCHER. I do not know how fully that is provided for.

Rev. Mr. FLICHTNER (representing the Protestant Episcopal Church). I regret that by a mistake the notice of this meeting only reached me yesterday, so that I can only report in the most general way. I will rely upon Mr. Welsh to make a statement of the work done by Bishop Hare. We are doing some work among the Oneidas. The work in Minnesota under Bishop Whipple continues. I regret that our excellent missionary, Mr. Wickes, has been compelled by ill health to relinquish his good work among the Cheyennes and Arapahoes. We have a young man who was taken prisoner by the army when a boy. He has been educated at Faribault, and is a great favorite in Minnesota, so that he has been desired to remain among the whites in charge of a church, but so strong has been his desire to labor among his people—the Northern Arapahoes in Wyoming—that he has gone out to them as a missionary.

Mr. SMILEY. General Whittlesey and I visited the schools under the care of Bishop Hare. I saw no schools to compare with them.

Dr. STRIEBY. I want to add my testimony to the excellent character of these schools.

Mr. WELSH. It will give me great pleasure to make a brief statement, first regarding the work of Bishop Hare. He has several schools which I have visited. One in Dakota, very near to Santee, another 30 miles higher up the river, a third, Saint John's, for Indian girls only, at the Cheyenne River Agency. I was much impressed with all these institutions, which were the best I had ever seen, though I should not be disposed to draw any comparisons between them and the Congregational schools I saw. The great object with Bishop Hare is to have small schools on the family plan. He believes it is an absolute necessity to bring the Indians into close contact with white civilization. I think the point in Bishop Hare's mind is in all respects like that of Captain Pratt—to absorb the Indian into white civilization. The sooner you can bring this about the better. The effect produced upon the border population by bringing Indian schools within their midst is wonderful. The people see that the children learn to speak English; they see them adopting our ways; they begin to recognize that Indians are human beings.

In regard to opening up the Sioux Reservation. It is absolutely necessary that these great reserves which are in the way of civilization should be broken up. Bishop Hare says:

"These reservations lie in great squares of many miles in extent, like blocks of granite in the way of civilization. The people who occupy them are looked upon with dislike, as alien, and, though they are the original occupants, as an interloping population, and therefore the legitimate subjects of degradation and oppression."

Mrs. Quinton has stated admirably and clearly the work of the Women's Association. There are some things which, in the present age, can be pushed better by men, but the two societies stand side by side, the slight divergence being that men have more to do with political matters. During the summer, members of our society visit the Indian reservations and collect facts, making addresses during the winter from what they have seen during the summer. There is no time to tell fully of the range of our work and what we accomplish, but I will give you a single recent instance. You have all heard of the starvation among Indians in Montana the past year. Just before the Mohonk conference Dr. Rhoades said to me, "We must raise the money to send some one to get at the facts in this matter, and Professor Painter is the man to go." So we raised \$300, and Professor Painter went to Montana, finding there a most deplorable condition of affairs. Four hundred Indians among the Piegiens had starved to death, and some had only saved their lives through resources and expedients too horrible to mention. Professor Painter brought these facts back to the association. Believing them, and having the support of the Indian Office, we resolved to come before the public. Upon the 12th December a committee of the association waited upon the Indian committee of the House Committee on Appropriations, urging that an appropriation of \$50,000 be made immediately for the relief of these Indians. Unless immediate action was taken the Indians must perish. The chairman of the committee stated that as soon as we would bring estimates for this from the Treasury Department it would be brought before the committee. This we did, and then, upon our return to Philadelphia, we had a printed statement of the case made and sent all over the country, asking that influence should be brought to bear to keep the committee to their promise. Professor Painter was at work here in Washington, keeping at it in spite of every obstacle. The chairman of the committee met him by a blank refusal to act in the matter, as he had promised. We then had fifteen hundred copies of all the facts in the case printed; we sent them to business men, to the press, and succeeded in the course of about a week in producing such a pressure that we carried the thing by storm. Day before yesterday we received a letter telling us the House committee had passed it, and yesterday it was passed by the House.

This is the advantage of an organization which is definite and systematic. We said to the public, "Here you have legislators who, for political ends, are willing to starve four hundred people to death or force them to nameless expedients," and the will of the people drove them to action. I give this as an illustration of what can be done by making facts known.

Resolutions prepared by the business committee were then read, and the conference adjourned until 2 o'clock.

Conference reassembled at 2 o'clock.

DR. STRIEBY. Before entering upon work it is suggested that there may be some who are called to go away and may be compelled to leave before the close of the meeting. If so, we should like to hear from them now.

MR. WELSH. I came with the understanding that the most important point, certainly one of the most important points, was the meeting of the Mohonk committee in accordance with the resolution that the committee should wait upon the Indian committees of the House and Senate asking that Congress be urged to pass upon the Coke bill and the Sioux bill. We were to meet in Washington at the same time as this conference, and I made my plans to return this afternoon.

DR. RHOADES. I concur in what Mr. Welsh has said. I came with the understanding that the committee was to urge the Mohonk resolution upon the House and Senate committees. I suppose it is now too late to obtain a hearing before these committees to-day, and I, too, have such arrangements as make it impossible for me to remain longer.

DR. STRIEBY. I had an impression that we came as usual for a general meeting. I do not know whether we could get a hearing before the committees to-morrow.

PRESIDENT GATES. I know that General Whittlesey, upon whom we all rely, has gone to the Capitol to see about this and get a copy of the Coke bill as amended by the Senate.

DR. KENDALL. It seems to be very important that General Whittlesey should be here. The action of the Mohonk committee is not our action. They will do their work as the Mohonk committee.

DR. STRIEBY. We need good, honest men in office. It would be competent for this meeting to appoint a committee to visit the President-elect and the new Secretary of the Interior as soon as appointed and talk to them about what has been done in re-



gard to Indian affairs. We should, through such a committee, especially urge that the Board of Indian Commissioners be continued, and for that reason it would be well to appoint a committee, outside of the Board of Indian Commissioners, to endeavor to influence the new administration in this regard.

Mr. SMILEY. I think a committee to confer with the President-elect is very important. A committee of us was appointed to visit General Garfield. We spent a whole evening with him; he made innumerable inquiries, and the result was shown in his appointment of a Secretary of the Interior. I learned from a man who is intimate with the President-elect that it would be desirable to send such a committee. The President-elect wants to be posted. It is of vital importance that we have a good Secretary of the Interior. He has ten times the power of the Commissioner of Indian Affairs. No matter how good a Commissioner there might be, a hostile Secretary would thwart everything.

Dr. RHOADES. I move that a committee of three be appointed to visit the President-elect.

Dr. GATES seconds motion.

The following names were informally presented for consideration as members of such a committee: Dr. Strieby, Justice Strong, Gustave Schwab, General Armstrong, Mr. Smiley, Carl Schurz, Dr. Rhoades, Judge Carleton Sprague, and General Fisk.

Judge STRONG. I doubt whether my being upon the committee would add to it. I feel the greatest interest in the subject, but people should be chosen who have influence. I am not in political life. The President-elect would be more likely to be influenced by some one from whom he hopes something.

Dr. STRIEBY. There should be some variety upon the committee; persons representing different interests and influences. If possible some allied to the same political party.

Some one suggested that General Fisk, having voted for Governor Cleveland, through St. John, might thus be eligible.

General WHITLESEY (having returned from the Capitol). I have seen Mr. Wellborn, chairman of the Indian Committee of the House. He informs me that the committee have acted upon both these bills which we consider so important, the Coke allotment bill and the Sioux Reservation bill. They have reported both these bills to the House with some amendments, and are now awaiting an opportunity to bring them before the House for action. The committee have already done just what we should ask of them, so we should only waste time by going before them. Still the effort should be made by every one of us to influence every member of Congress we can to agree with Mr. Wellborn when he brings the bills up. There are now so many bills antagonizing each other, struggling for a hearing, that it will be very difficult to secure any action. I have obtained several copies of the Sioux Reservation bill with the amendments. I tried to obtain copies of the Coke bill, but could not get it, with the amendments. Mr. Wellborn told me that the amendments proposed were very slight and entirely immaterial.

Mr. SMILEY. It seems to me we should have a committee to see the two committees of the House and Senate in regard to these questions, and that immediately upon the reorganization of the House the new committee should be visited and these points presented to them.

It was moved and seconded that Professor Painter act as secretary; the motion was carried, Mr. Welsh stating that it was necessary for him to leave the meeting before its close.

The resolutions presented at the close of the morning session were again read by Dr. Rhoades, who said these resolutions do not commit us to any changes made by the committee of the House, inasmuch as we are not informed what they are, but the first does show that we are in favor of lands in severalty.

Mr. SMILEY. If these resolutions are passed I would suggest that they be neatly printed and a copy presented to every member of Congress. If we simply press them here we may as well sow them to the wind.

Mr. LYON. I think the very first thing needed by the Indian is agricultural education, and that means lands in severalty. As chairman of the purchasing committee of our Board I have assisted in making awards of contracts for more than \$10,000,000 worth of beef. If the Indians had lands in severalty and teachers of agriculture this would not be necessary. The Indians are just as capable of raising cattle as horses and dogs. I hope that not only will that bill be passed, but that provision will be made for more farmers as instructors. They need agricultural training just as much as moral or religious teaching. If the Indian has land in severalty then will follow a home. He will have a house, a cook-stove, a bedstead. But we should have a farmer for every twenty-five lodges. This is the most hopeful work; missionaries could do more in this way than any other. You complain you do not get enough for education; I should like as much for agricultural teachers. I do not think this question will ever be settled until the Indians are taught to get their daily bread. Congress has just made the appropriation of \$50,000 for feeding the Piegans. Now, if they would only

make another appropriation of \$50,000 to teach them to raise their own beef, &c., there would be some hope for their future. The Indians seem to have no idea about farming. Last season I was at the Crow Reservation in Montana. The land there was not suited to agriculture without irrigation, and the agent had turned water from the river for that purpose. The Indians were greatly interested, and arguing that if a little water would make things grow, a great deal of water would make them grow very fast, so they turned the whole stream from its course and washed away everything that had been planted. I visited the Flandreau Reservation this season. A special act was passed in March, 1875, by which these Indians could take homesteads. These Indians were rather wild once; some of them took part in the massacre in Minnesota in 1863. At the village of Flandreau I went into the stores and inquired if they did business with the Indians. "Oh, yes." "Do you sell goods to them on credit?" "Yes; and we would trust an Indian as quick as a white man, if not quicker." At the bank I asked the same question, again receiving an affirmative reply. They did not often lend money to Indians, because it was not often asked. Sometimes an Indian borrowed money to buy a yoke of oxen or something of that-kind, and the Indians proved quite trustworthy.

Give the Indians lands in severalty and teachers in farming, and I think we shall not be compelled to buy millions of dollars' worth of supplies for them.

Mr. WELSH. In view of the fact that the committees have reported favorably upon the "Sioux bill" and the "Coke bill," the Indian Rights Association has sent out 6,000 posters asking that letters be written to members of Congress requesting them to help the bills.

The first resolution was then adopted.

The second resolution was read by Dr. Rhoades.

Mr. LYON. I am in favor of breaking up the reserves. We have an example of them near Syracuse, where no longer ago than last week they came very near to bloodshed in an effort to break off the old tribal government. I think it was decided about twenty years ago that there should not be but one Government in this country.

Dr. SPINNING. It seems to me a doubtful policy to lease lands for ten or fifteen years. Circumstances may make it desirable to give lands in severalty, or that these lands should be added to the public domain. It seems to me wisest not to touch upon this subject.

President GATES. Perhaps it would be; but it seems to me that it is well to signify our pleasure that existing leases are being looked into.

Mr. BLAND. It is pretty well known that I have opposed the leasing business through my paper. I fully concur in the idea that if there are lands belonging to the Indians and not needed by them now, the lands should be purchased from them and restored to the public domain. I do not believe it is any better to support Indians from the proceeds of leases than from the bounty of the Government. Another serious objection is that when they once get some show of title to Indian lands, it makes no difference what, they are loth to let go. I told the Cherokees, in a speech I made at their capital, that they had made a great mistake. They had virtually said they had more land than they needed.

Dr. RHOADES. I do not see why white men should work hard to support Indians in idleness. This seems unreasonable to me. I do not believe that there is any other way of making the Cheyennes and Arapahoes self-supporting than the leasing of their lands. With reference to the objection that cattle-raising drives out other industries, the cultivation of cotton has driven corn out of the Southern States. We in Eastern Pennsylvania depend upon Texas and Colorado for our beef. I think this no serious objection.

Mr. RAWLE (speaking for Mr. Pancoast, who was not able to be present) read some correspondence with Senator Dawes in regard to amendments suggested by the legal committee of the Indian Rights Association, to be added to the Coke bill. The Coke bill provides for the allotment of lands in severalty, and we wish such amendments added as would allow the Indians to come under the laws at the same time; that the Indians may have rights to sue in the courts. The opinion has been expressed, however, that the Coke bill will stand a better chance for passage without amendments.

General WHITTLESEY. The amendment suggested seems to be a wise one. I advocate the bringing of Indians under the law and treating them as white men are treated. The Coke bill does that after an uncertain time. This places them, in certain respects, under the law at once.

In reply to a question from Dr. Kendall, Miss Fletcher said that although the Omahas had received their lands in severalty, the feeling of the whites was against allowing them the benefits of the courts for the reason that as their lands were exempt from taxation they did not help to bear the expense, and the white people objected to paying to support courts for them.

Judge STRONG said that an Indian might become a citizen by abandoning his tribe and taking the oath of allegiance. Indian tribes were foreigners, but he did not see



but that the United States was perfectly at liberty to grant patents exempting lands from taxation.

Dr. KENDALL. I would like to know, in view of this leasing business what becomes of the point we have pressed, that Indians should have lands in severalty. Who will see that the men who lease them dispossess themselves of them at the expiration of the leases? The Indian takes literally the injunction to take no thought for the morrow. He is a sort of Esau, ready to sell out his whole birthright for a mess of pottage. He would dispossess himself of his land and become a wanderer on the face of the earth.

Professor PAINTER. I would suppose that the laws would care for this. Take the lands in Northern Montana, where I have been recently. They are grazing lands, valueless when without free access to water. The United States Government has made a mistake in allowing grazing lands to be homesteaded. They should be held for grazing. Men come in under the "desert land act," "homestead act," "tree-claim act," and take up a whole county.

Take the Indians in Northwestern Montana. They have a vast country of valuable grazing lands which are of little use for anything else. If the Indians there are to depend only upon agriculture it will simply be going against nature. If the Indians are to have homesteads they must have large tracts of land. It takes about 50 acres of land to keep a steer. The question comes back how can the Indian's resources best be used for him. Take the Red Lake Reservation in Minnesota, which is rich pine land. The Indian is not allowed to sell timber till it is dead and down, and comparatively valueless.

Dr. SPINNING. I have been recently over the ranges in Indian Territory. Leasing them would work well in some cases. There are 12,000 square miles in Indian Territory occupied by Indians.

It has been expressed as the sentiment of this conference that the sooner we can break up the tribal organizations the better. We believe that the Indian should become self-supporting, but a vast annual rental from leased lands will not accomplish this. What lands the Indians do not need should be restored to the public domain. If the Indian can live without work of course he will not work.

Dr. BLAND. The Indians are not all up to business. Leases are made by interested parties, and the Indians are induced to aid these by being corrupted. The Department does not indorse them.

Dr. RHOADES. I think that we all feel that this is an intricate problem. Unless this will tend toward self-support and property-rights, it is a measure we do not wish to urge. It is not in a spirit of partisanship that I support it, but with the results of John D. Miles's experience I do not see what we are going to do.

Dr. KENDALL. What does the last clause mean?

Dr. RHOADES. It means that we want such action by Congress that if in the future any leases are to be made there may be open competition.

Mr. SMILEY. It is understood that parties have privately leased lands, and that had there been competition the Indians could have obtained much better terms.

After further discussion the resolution was adopted.

The third resolution was then read, discussed, and finally adopted.

The fourth resolution was read.

General WHITTLESEY. I have been in a position to observe the present "double-headed" management of Indian affairs. The Commissioner is greatly embarrassed. He cannot do anything without going to the Secretary's office to get permission. Matters would be greatly simplified if the Bureau were made like the Department of Agriculture, so that the Commissioner might report directly to the President.

Mr. MCCAMMON. I only wish to reply to the statement made by General Whittlesey. The same objection is an underlying fault, if fault it be, of our whole departmental system. Take, for instance, the Commissioner of Customs, in the Treasury Department. He makes his decisions, an appeal is made to the Secretary of the Treasury, who sees nothing of it, unless the case be a very important one, till it is brought for his signature. It goes to a clerk, but the Secretary knows exactly what he is doing. There may be good reasons for this proposed change, but I do not see them.

The fourth resolution was then adopted.

The resolutions above referred to are as follows:

"(I) *Resolved*, That the conference has learned with satisfaction that the bill to give lands to Indians in severalty and to extend law over Indian reservations, commonly known as the Coke bill, has been formally reported to United States House of Representatives. Without regarding it as perfectly adapted to its purpose, it is the earnest desire of this conference that the provisions of the bill as it passed the Senate should be incorporated in a law. We would respectfully urge upon Congress the enacting of such a law during the present session, a measure whose necessity has been so long and so urgently felt.

"(II) *Resolved*, That it is the conviction of this conference that the vast resources of certain tribes in their reservations of land should be made as far as possible to con-

tribute at once toward their support and civilization. The conference welcomes the full investigation of the leases of Indian lands now being made by Congress. It desires that these leases, if made at all in future, shall be brought under such regulations as will secure the rights of the Indians and equal opportunities for all interested parties to offer bids for such lands.

"(III) Whereas the solution of the Indian question is to be found in the ultimate merging of the Indians with the citizens of the country: *Resolved*, That this conference deprecates the consolidation of bands or tribes of Indians in such manner as to bring larger numbers of Indians into association with each other and into greater isolation from the educational influences of intercourse with citizens.

"(IV) *Resolved*, That we reaffirm the resolution passed by this conference last year, which read as follows: 'That the Indian Bureau should be made an independent Bureau with a single responsible head, the same as the Department of Agriculture.'

General ARMSTRONG made a statement in regard to a recent ruling of the Treasury Department by which appropriations made last year for Indian education could not be applied for students over twenty-one years of age. He asked the adoption of a resolution by the conference in regard to this matter. After some little discussion the conference decided it was best not to take any action in the premises.

The question of a committee to visit the President-elect was taken up, and it was moved and seconded that a committee of five members be appointed to wait upon the President-elect. Pending the action of the conference,

Dr. SPINNING asked the wisdom of the conference in regard to the case of the Nez Percés. An appropriation was made for their removal. Full authority was given the Secretary. It was recommended that Chief Joseph and a few others be sent to the Colville Reservation, and that the rest be sent back to their old home. There was some misunderstanding. The Indians were not properly represented in the council. The report was made to Washington that they refused to be separated, and the matter was dropped. The Indians are still in that malarious climate, with that terrible death rate going on as before. Could not something be done for the Nez Percés?

Professor PAINTER. I should like to bring up some points upon which I do not feel we are ready for action, but which should be prepared for action. First, in regard to the Indians in Alaska, I think we all deprecate that we have ever had an Indian problem. Inasmuch as these Indians have never been under the Indian Department it is desirable they never should be. Steps should be taken to prevent their ever falling to the care of bureau or department.

The status of the Indians in the territory acquired from Mexico is another question. When Mexico transferred this territory to us she transferred the rights of these Indians as citizens, and so, as I understand it, they are actually citizens. We ought to take action on this point. It has been suggested that we might raise a question, bring up a test case. Let some of them offer to vote, and if they are challenged bring the case before the Supreme Court. If we can thus establish their citizenship it will be a great gain.

Mr. Davis, General Armstrong, and Mr. Smiley were added to the business committee, and, upon motion, the conference was adjourned till half past 7.

Upon reassembling President Gates, presenting the report of the business committee, said: "Your committee are painfully conscious of the fact that the end of a day of such interest is a poor time to draft resolutions. We have, however, endeavored to throw into form something that would express the views of the conference."

A series of resolutions prepared by the committee was then read, and they were taken up *seriatim*.

Dr. BLAND. I am in favor of civilizing the Indians by breaking up their tribal relations, but not in favor of forcing immediately lands in severalty upon the Indians. I think the tribal relations can be broken up as in the five civilized tribes by giving lands to tribes as they ask for it, and lands in severalty when they ask for it. Divert the funds now used for their support into furnishing teachers, farmers, and seeds and implements.

General WHITTLESEY. I do not think any one expects this to be done at once. Under the Coke bill, which we have this day approved, ample time is given for the consent of the Indian. I fear none of us will live to see this. Some tribes are now ready and waiting for this; nearly all the tribes in the far Northwest are now ready; others are not ready nor willing. I shall heartily vote for this resolution, and would vote for a much stronger one. It seems to me that all the Indians in the United States are entitled to the privileges of citizenship under the fourteenth and fifteenth amendments to the Constitution.

All the Indians in California, New Mexico, and Arizona are, I believe, really citizens, but they do not know it. They feel that they have no rights and are becoming more and more dependent. It is a great misfortune that they were ever brought under the Department. They should have been treated as Mexicans and not classed with treaty Indians.



The matter of education coming up in connection with the resolutions—Dr. SPINNING said he had visited the training school at Chiloecco. There was there a fine building in the midst of fine land, about 4 miles from Arkansas City, on the northern line of the Indian Territory. The settlers in Kansas, near the school, were a good, industrious class of people, and all the circumstances seemed quite favorable.

General WHITTLESEY said that another interesting feature of the Chiloecco school was that a large tract of land had been set apart for scholars to take homesteads and settle down near by.

Mr. SMILEY thought this direction the most hopeful one.

Dr. KENDALL was satisfied resolutions in favor of education could not be made too strong. The great end was to reach *all* Indian children; to sustain Carlisle and Hampton and all the boarding and day schools, and to have more. Every State set apart funds for schools and took care of its own children; New York State provides for the children in the State of New York; Indian children being wards of the United States, it was the duty of the United States to provide for them. Make the resolutions strong; make them long if that will make them strong. There is something in length, and in illustration he told a story of how an audience was moved by the speaker telling how a man buried his wife. Instead of saying "he dug a grave with his hands," he said, "and with the five fingers of one hand and with the five fingers of the other hand he scooped out a grave." It was long enough to hold the attention and secure a realization. We want the whole Indian population cared for.

Senator DAWES being asked to speak, said: "I have some question whether it is just the thing, in view of what you are doing, that I should participate in your discussion. My sole object is to find out the best way to accomplish just what you have put upon paper in these resolutions. I am in the position to try to carry out the measures you suggest. This should have been a public meeting, largely advertised, to create sentiment. You must bring a pressure to bear upon Congress. Make them feel that public sentiment demands action in behalf of the Indian and you will accomplish something. I do not know of anything that is growing into consideration more rapidly than the Indian question. It used to seem that there was no one in Congress to care anything about the Indians, but the question has been pushed from the outside, and to-day we all begin to feel a force behind us pressing us on. Each session of Congress the movement is carried farther than ever before. What seemed a small step, an insignificant effort, is growing into a powerful movement. Members of Congress feel the public pulse quicker than any one else. They begin to understand that this is a serious business. Friends all over the United States are multiplying every day. The most intelligent people of the country are studying the best way out of the wilderness in which the Government has been wandering more than forty years. It is the best way which troubles us. You have more time and ability than we; are better able to decide the best way."

Nobody says in Congress any more that the dead Indian is the best Indian. Look at the way in which Professor Painter reached Congress in the appropriation for the Piegiens. There was no trouble about it after the Tribune containing his publication reached the Senate. The bill went through in fifteen minutes. That could not have been done three or four years ago. When we first tried to get an appropriation of \$25,000 for practical farmers for the Indians, no one can tell what a trouble it was. Congress votes millions of dollars to make brooks and streams run, if ever so feebly, that they may be called water-ways. Millions for streams seemed little, but \$25,000 for practical training for Indians seemed immense. It got it on to the bill last year, though, and now everybody says, "What a capital thing." There is no trouble in increasing that this year. All that you need now to secure means for the education of the Indian on the broadest possible scale is to satisfy Congress that you can wisely expend appropriations. They want to know that every dollar will tell, and not be misappropriated or misapplied. No one needs to be satisfied that the Indian is capable of being taught. It used to be stated that it was impossible to educate Indians. Now that idea is dying rapidly out. Nobody makes such statements now before our committee. The Indian is indebted to outside discussion, such as you are having now, for this. Congress is disposed to appropriate money enough for Indian education just so soon as it is satisfied it will be wisely and prudently expended. There is now no one to stand up and say I do not want to see the Indian educated; nobody but will give assent to the proposition that you shall have it as fast as it can be spent wisely; but how shall this be done? One method which succeeds with one tribe wont answer with another. A teacher who does well in one place wont do in another. The best Secretary, the wisest Commissioner, the best force in Washington is unable to do it. It must be done by those who know individual tribes, and can best tell what is the right thing in each place. Congress and the Administration must depend upon outside effort for that.

You must do more than pass these resolutions; you must make them felt, or they never will accomplish their end. It will be like when the old Knickerbockers got to

gether and resolved when the English were coming into New York Harbor that they must be, and hereby were, conquered, but the resolutions did not stop the English.

The Indian cannot walk now; he is a baby, is like a little child, and, like a little child, must be taught to work. To bring him up from childhood to manhood will belong, hard work, requiring patience as well as money and skill. A man may go out to see the Indians and come back disgusted because he finds an Indian drunk who would pass four or five drunken white men and feel no disgust.

While your resolutions are true as the Bible, if you stop with them, you won't accomplish much; you can help on when you can devise methods, but the greatest instrumentality is the work of good women, who take their lives in their hands and go out to labor among the Indians. If Congress can be induced to furnish money to carry on the work it can be done.

It seems to me a more serious blow was struck at Indian citizenship this fall in the decision of the Supreme Court than for a long time back.

The declaration that an Indian cannot be a citizen without naturalization is the strangest, I am almost tempted to say the wickedest, decision since the fugitive slave law. There are those who have discovered that if the Indian becomes a citizen he would be a voter, and all the old prejudices come up.

I congratulate you upon what you have accomplished already, and I believe you will accomplish much more.

I feel it due to Congress to say that a better spirit prevails there than ever since I have been in Congress. Nobody acts upon impulse so rarely as a member of Congress. All the light upon their path which you can give will be helpful to them.

General WHITTLESEY. We have heard from the upper house; we should like to hear from the lower as well. Will not Mr. Stevens speak to us?

Mr. STEVENS. I did not come in with the intention of speaking, but to listen and to obtain light on questions that arise. It has been my fortune for some thirty years to be familiar with the Indian's life, to have lived in a section where Indians abound, and so become familiar with their habits and customs. My acquaintance with Indians dates even farther back than this. In my boyhood we had the Senecas, Tuscaroras, and Tonawandas near us, and they used to pitch their tents on my father's place.

While listening to the resolutions I must say that they impressed me as presenting more clearly what should be done than anything I have listened to for a long time. Small appropriations for Indian education are of little benefit. Whenever the sentiment of Congress becomes sufficiently advanced and educated in the right direction to make the necessary appropriations as indicated by your resolutions, then the future of the Indian will look much brighter than for many years past. The public mind must be divested of the idea that the Indian is a legal subject for plunder. Every gentleman must admit that the moneys appropriated for their benefit in past years have really been more for the white man than the Indian. This should be done away with. I believe the only way by which the Indian problem can be solved is by educating the Indian to a certain extent by surrounding him with white men. I have never believed any good could be effected for the Indian by surrounding him with a Chinese wall. This is proved by the history of the entire world. Let him come out and while you give him certain privileges impose certain responsibilities. In this matter of lands in severalty it is perhaps improper that I, holding the position that I do temporarily, should give my views, but I believe it is never wrong for a man to say what he believes to be right.

The Indians should be educated to a greater extent, should have more facilities furnished on their reservations and at their own homes. I would not disparage the efforts in this higher class of schools throughout the country. I know from actual sight what is done at Carlisle, but there is a kind of education he cannot get in them. He must have an education that will come nearer home. It will come slowly, but in time it will come. There is no reformation or advancement except through slow stages and many rebuffs, but perseverance will accomplish it. I wish this allotment bill could become a law at once. I believe there is no way of reaching the Indian so good as to show him that he is working for a home. We all know in our own experience there is no incentive so strong as that by long, untiring labor a man may secure a home for himself and his family. I think if the idea could be scattered to the winds that the Indian must be kept on a reserve it would be greatly to his advantage. Whenever the Government shall set over the Indian this fostering care, and teach him to take care of himself, then there will be reason to hope he may soon take care of himself. Sufficient money should be appropriated to educate every young Indian with all possible speed. Give the Indian a home, teach him responsibility to law, and within a given number of years give him citizenship, and in future we shall have no more trouble with this Indian problem. This must come slowly—good men and good women have been engaged in this work a long time. The principal difficulty has been in the cupidity of the whites. The temptation to prey upon the Indian is so great. If by your efforts, by continually urging the matter upon Congress, they shall have got to



the point where they shall make a general appropriation, you will have accomplished what you want—the amelioration of the Indian. The necessary appropriation will be large, but in the end it will be economy. When the Indian realizes he must take care of himself then these appropriations for starving Indians will be no longer necessary. That which may now seem lavish expense will be strict economy.

DR. STRIEBY. It is said that Colonel Ingersoll, in ridiculing prayer, has spoken of the impossibility of the prayer of the chaplain for wisdom for members of Congress in their deliberations. From what we have just heard from these gentlemen I think there are some wise members of Congress.

MR. CHASE. I am sure I am not called on to give any wisdom or present any information, but perhaps I may say something in the way of stirring up your pure minds. I have been thinking, listening to the remarks of my distinguished friends, of something I read, written by Dr. Mitchell, of Philadelphia; he said that, after all, we whites were not so much better than the savages, as we thought, stating as evidence the fact that in no great city was a man's property safe without police. I think any of us would feel safer among the Indians than in a city without police.

To approach the subject in a more practical light, I see nothing why these resolutions are not right; I believe they are; we are on the right road. The task we have set before the country is well set, but how to accomplish this point to compel attention. We want to find some way to induce members of Congress to apply themselves to this. You have got to approach every member of Congress through his interests. There is one thing they all want—all except we three—they all want votes. Now then apply this stimulant, apply it in earnest, get them at work on this subject. The path is plain before us; we have made some advance, yet we have much yet to be done. We obtain a little money, but less than is absolutely due the Indians. We find honorable members opposing bills, saying, "I do not take much interest in educating Indians;" but create a man a voter and you place in his hands the key that opens the Treasury door. Once a man becomes a voter he is a respectable man in the eyes of Congressmen. Now this is the task. You all remember when the Empress Josephine wanted to get Toussaint L'Ouverture released from his prison in the Alps, she had a model made of the prison, surrounded by ice, and every day she would go and place it before Napoleon; he would kick it away, would have it carried out of sight, but every day she brought it back and set it before him, until at last he yielded and ordered the release of the prisoner. There is work for the women, the ladies, to do. They do not use the ballot yet, but they have a decided influence with those who do use it; let them use this influence so unwearingly, perseveringly, and constantly that they will gain their point.

We must try to bring about a great change in public sentiment. I believe that the few friends of the Indians in this country have really been performing the office of saving the country. This wrong done to the red man by the white man would, I believe, without their earnest prayers and labors, have long ago brought down a curse upon the country.

It is a matter of great satisfaction to me that the State which I represent is one of the two free from the imputation of having stolen land from the Indians. William Penn and Roger Williams bought the land from the Indians. I see my friends from Pennsylvania smile, and I want to get ahead of them. Roger Williams paid for the land three times. (A gentleman.—He tried to drive too hard a bargain the first time) [Laughter.] The people of Rhode Island lived on terms of good fellowship with the Indians, and they have gone on, until now they have made him a citizen. It is wonderful to see how the red man is now loved by the white man. Now that he casts a vote, he is greatly respected. The year that he was made a citizen the candidate for the legislature used to go and visit him quite frequently. This is not a great thing, but it shows what can be done. The important thing is reaching Congress. Let every man in every district see his member and impress it upon him that somebody watches—watches to see his action upon Indian matters. Once get a member alive to the fact that his constituents are observing him and want this, and he will find the way to do it. In the Forty-seventh Congress I took great interest in civil service—the "snivel service," as Roscoe Conkling called it. It was ridiculed; they called it a humbug, but the civil service reformers kept at it and they accomplished their purpose. When the bill came up it only took about five minutes to pass through the House of Representatives. It went at railroad speed, for every one knew there were votes behind it.

MR. JAMES. I had the pleasure of meeting the conference at Mohonk. I find, on listening to my friends here, that while in many respects we stand together, we vary in our views of touching Congressmen. As I said, then I was engaged in stirring up those who make Congressmen and endeavoring to interest them in the subject we had in hand. I think there is no more successful way of reaching our end than such meetings as this; but I complained at Mohonk that the meeting was not advertised nor reported enough. I think only brief mention was made of it in a few papers. You should have held this meeting in a large hall and had it extensively advertised. You must keep the subject before the people.

There is no doubt a very hostile feeling on the part of some members of the House against Indian education. There are some very earnest gentlemen on the Indian Committee, but they have not a leader of such long and able experience as Senator Dawes. You must work through the people upon Congress. If the members feel that their constituents are watching their course in regard to legislation affecting Indians they will begin to obtain information upon this subject.

I do not anticipate that we shall be able to accomplish much this session, but the interest taken in that little bill which went through so quickly this week, shows that something can be done, perhaps. I cannot see where much will come in with so many bills struggling for a hearing, but I do not propose to give up faith in the ultimate result.

Dr. STRIEBY. I should like to ask what the prospects of the allotment bill are?

Mr. STEVENS. There is very little doubt of its passage if it can be reached. We are trying to get an opportunity to bring it up, but this can only be obtained by unanimous consent of the House. The chairman has asked a day to consider matters coming from the committee. I should judge that that and the Sioux bill will be among those we shall try to consider. It rests with members of Congress. I think if some of the members would take an active interest we might get a day set. There is a great pressure coming to us from all parts of the country in favor of the passage of the allotment bill. At this stage of the session it is almost impossible to get any bills but appropriation bills considered. I have very little doubt about the passage of these bills if they could be got before the House. I am satisfied that if the friends of the measure would bring all their influence to bear upon members, asking them to vote for a hearing, it could be gotten up and would pass. Whether that will be done I cannot say.

Dr. STRIEBY. That brings a personal responsibility close down to us. It has been very encouraging to me to listen to the estimate of the gentlemen present concerned in legislation of the value of what we are trying to do. We had a very low estimate of what we were to accomplish.

Dr. SPINNING. I hope there may be provision for compulsory education for the Indians. This is found necessary among civilized people. In visiting an agency where the report stated there was a school for one hundred pupils, and where I expected to find one hundred children attending school, I found but four in attendance. It is clear we need some comprehensive scheme for educating the forty thousand Indian children. We have not much more than an average of seven thousand now in school. We need to embrace a compulsory feature in legislation for Indian education.

Professor PAINTER. This must depend largely upon the agent in charge of the Indians. We ought to discuss this in connection with the resolution regarding increased salary for Indian agents.

Take such an agent as the one at Standing Rock. The schools there fill up, but we have to sustain the agency by private charity. Government pay would not keep him there. We must either get incompetent men, the salary is so small, or send a thief, or else rely upon charity. You cannot get the right kind of a man for the money.

At the Blackfeet Agency there are five or six hundred children and two teachers, inexperienced young girls put in to help out the agent's salary. We cannot make complaint, but it is supporting the agent at the sacrifice of the educational interests. The agents should not need to be under the necessity of putting in incompetent persons.

Many of the Indians have immense wealth, which could be converted into funds for their education. Take the Red Lake Agency, where the Indians have three billion feet of the finest pine stumpage. They are not allowed to use it, except about fifteen thousand dollars' worth, that is dead and down. If this property could be intelligently converted into educational funds the tribe could at once be provided for. Take the Sioux, with their immense reservation. If the Sioux bill passes they will have plenty of money. The wealth of the Indian is his poverty, because the temptation to white men to make him a victim is so great.

The resolutions were then read by President Gates, and without further discussion were adopted successively.

Dr. STRIEBY. I am sure we would all like to know what, in Senator Dawes's opinion, is the proper method and what the proper time for making wholesale citizens of the Indians.

Senator DAWES. I have introduced a bill into the Senate to meet that case. I see no occasion for constitutional amendment. He can be made a citizen by act of Congress, as well as by naturalization. In the opinion of the Supreme Court there must be some act of the Government establishing him in it. There must be acceptance of him by the Government. I had some talk with gentlemen of high legal ability in regard to this bill before presenting it. It declares that any Indian born within the territorial limits of the United States, who has separated himself from the tribe in connection with which he was born and adopted the habits of civilized life is hereby declared a citizen of the United States and entitled to all the privileges of United



States citizenship. This will take him as a citizen just as soon as he has adopted the habits of civilized life.

One criticism made is that there should be some recourse to a court to tell when he has arrived at this condition. It seems desirable to make him a citizen without going to a court, as going to a court is a great obstacle to an Indian. He usually lives far away and he thinks with dread of going through the form of appearing before a court. I think in this country when we have declared by constitutional amendment that every person born on our soil is declared to be a citizen we can with perfect safety say that an Indian born within our territory and who has adopted the habits of civilized life is a citizen. It is absolutely necessary that the Indian should become a part of the community. He has now no standing before the courts. It is within the constitutional power of Congress to declare him a citizen as soon as he leaves the tribal relation and becomes self-supporting. He must have power to protect himself. White Eagle told me his people would not dare to have lands in severalty among white people. He said they would be picked as bare as a bird in six months, unless they had the power to protect themselves under the law. I wish you people, addressing yourselves as you are to the work in all its aspects, would see that he has citizenship.

Some discussion then followed upon the bill spoken of by Senator Dawes, in the course of which Miss Fletcher and the Rev. Mr. Dorsey referred at some length to the "sociology" of the Indian tribes.

Frank La Flesche, an Omaha, said that one great difficulty was that while so much was said about the necessity of breaking up the tribal relations, the Government encouraged the Indians to remain under them by recognizing the power of the chiefs.

General WHITTLESEY. We have resolved, now we ought to *do*. I move that the secretary of this conference be instructed to place a copy of our resolutions as early as possible in the hands of the chairmen of the Indian committees.

A discussion followed as to the propriety of printing the resolutions for distribution, which was participated in by Mr. James, Captain Pratt, and others, and the conference then voted to have the resolutions printed, General Whittlesey, Mr. Painter, and Captain Pratt being appointed a committee to have charge of the matter.

The conference then considered the question of appointing a committee to follow up the Coke bill and the Sioux bill in Congress during the remainder of the session, but it was finally decided most good could be done by having letters written to members of Congress by voters in their own districts. During this discussion Professor Painter said, "Gentlemen can do the most efficient work by laboring with members of Congress. If letters come to members from voters in their districts they will begin to take an interest in Indian affairs."

Dr. KENDALL. Mr. James is my member. I will write him a letter.

Dr. STREIBY. I think we had better resolve ourselves into a committee of the whole, and try to set somebody in each member's district to write him a letter. When he begins to get letters about it he will think something is the matter.

General ARMSTRONG. May I say that the present seems the most favorable time for pushing the question of having the Indian Bureau made an independent department, like the Department of Agriculture? I think it was Captain Pratt who named it happily a "hydra-headed" system as at present conducted. With the different standpoints from which it is treated there is no possibility of thorough-going executive work being done. It drags; nothing keeps pace with aggressive movement. No one thing is more important to successful work than a well-organized independent bureau. This seems to be the only time in all the four years when the Secretary would be likely to favor this, now when there is no one to be appointed by him.

Senator DAWES, being asked to express his opinion said, "The Agricultural Department is the source of a great deal of trouble in Congress, holding as it does an anomalous position independent of every other part of the Government. Nobody has any control of it at all."

"I can see various ways in which the Indian Bureau is connected with the Interior Department. It is intimately connected with land matters. What General Armstrong wants it would be impossible to get from Congress, to make the head of the Bureau an independent man, acting upon his own judgment. If the head of the Bureau is a man of character, force, and ability, it makes no difference whether he is under the Interior Department or not. It all depends upon the character of the man—the man makes the office."

General ARMSTRONG. Senator Dawes rather throws cold water on this idea. I must say this from contact with Commissioner Price, that I feel we shall never get a better man in the place, one of more ability or force of character, and yet the machine works with such friction and so slowly that Commissioner Price has been almost forced out. He cannot make his position. A man would be worked to death. It would be simply suicide to go into the Indian Office and try to keep it up. Ex-Secretary Schurz told me that two-thirds of his time was taken up with Indian matters, that he found them more burdensome by far than all the other Bureaus of the Department combined. I

talked with General Walker, of whose ability there can be no question. He said he stood it for a year as Commissioner of Indian Affairs and then left it, and that you could not get him to go back, nor any other man who had experienced the difficulties of the position.

Dr. KENDALL. I shrink very much from taking ground against so eminent a man as Senator Dawes, but Commissioner Price has been throughout a most excellent officer; I do not like to hear anything said which would seem to reflect upon him.

Senator DAWES. I hope I may not be understood as wishing to cast any reflections upon Commissioner Price. I believe in him, believe that he has done to the utmost of his ability, and believe that he has the ability to conduct the office independent of the Secretary of the Interior and of everybody. If the Bureau is made independent it must be represented in the Cabinet—the Commissioner must be made a member of the Cabinet. You will never get Congress to do this. With no desire to reflect upon the incoming administration, it seems to me that such action now would be unadvisable, when a new and inexperienced man is to come into the office.

Mr. SMILEY. It is impossible for any man to conduct the Indian Bureau satisfactorily under the present system. The inspectors report right over his head, and he has to go to a subordinate clerk in the Department to obtain information from their reports. At present everything depends upon the Secretary. I hope the committee to visit the President-elect will call attention to the fact that the Secretary is the man who governs Indian affairs.

The resolutions adopted at the evening session are as follows:

“(1) *Resolved*, This conference believes that beyond all reasonable doubt the solution of the Indian question is to be found in doing away with the tribal organization, in making the Indians self-supporting by awarding them land in severalty, and in their admission to the full rights and responsibilities of citizenship as soon as they can be in any reasonable degree fitted for these responsibilities.

“(2) *Resolved*, To this end it is the opinion of this conference that the Government of the United States and the friends of the Indian should turn their attention to the formation and carrying out of a general, comprehensive plan for the education of all Indians.

“(3) This conference expresses its gratification at the increased appropriation for education, and its conviction that the results already attained in schools for the education of Indians fully warrant far larger appropriations for this end, and since there is, on the estimate of the Secretary of the Interior more than \$3,000,000 by our treaties due to Indian tribes for educational purposes and still unpaid, it would be no more than a tardy act of justice, if the Government recognizing its solemn responsibility to educate people whom it persistently holds in the position of wards, were carefully to expend this amount within the next three years in establishing and equipping new schools like those in Hampton and Carlisle, in increasing the efficiency of schools already established, and in furnishing additional facilities for the training in practical farming and in civilized home-building of such Indians as have taken or shall soon take lands in severalty.

“(4) *Resolved*, That this conference warmly approves the appropriation made last year for the engagement of additional farmers to serve as instructors in practical agriculture on the reservations.

“(5) *Resolved*, That in the future appropriations should be increased on all lines leading toward self-support, and diminished as rapidly as possible along all lines leading towards pauperism.

“(6) Since the present system while it continues must depend so largely for its effectiveness upon the character of the Indian agent, this conference expresses its earnest conviction that the method of appointing agents, and the compensation paid them, should be such as to secure for these important positions men of character, experience, and unquestionable integrity.”

#### MEMBERS OF THE BOARD OF INDIAN COMMISSIONERS, WITH THEIR POST-OFFICE ADDRESSES.

Clinton B. Fisk, *chairman*, 15 Broad street, New York City.

E. Whittlesey, *secretary*, New York avenue, corner Fifteenth street, Washington, D. C.

Orange Judd, 150 Monroe street, Chicago, Ill.

W. H. Lyon, 483 Broadway, New York City.

Albert K. Smiley, New Paltz, N. Y.

William McMichael, 265 Broadway, New York City.

John K. Boies, Hudson, Mich.

William T. Johnson, Chicago, Ill.

Merrill E. Gates, New Brunswick, N. J.

John Charlton, Nyack, N. Y.



## LIST OF INDIAN AGENCIES FORMERLY ASSIGNED TO THE SEVERAL RELIGIOUS DENOMINATIONS.

FRIENDS.—Santee, Nebraska, Otoe and Pawnee, in the Indian Territory. *Levi K. Brown, Goshen, Lancaster County, Pennsylvania.*

FRIENDS.—Cheyenne and Arapaho, Kiowa, Comanche and Wichita, Osage, and Sac and Fox, in the Indian Territory. *James E. Rhoades, 1316 Filbert street, Philadelphia, Pa.*

METHODIST.—Hoopa Valley, Round Valley, and Tule River, in California; Yakama, Neah Bay, and Quinalt, in Washington Territory; Klamath and Siletz, in Oregon; Blackfeet, Crow, and Fort Peck, in Montana; Fort Hall and Lemhi, in Idaho; and Mackinac, in Michigan. *Rev. Dr. J. M. Reid, secretary Missionary Society Methodist Episcopal Church, 805 Broadway, New York City.*

CATHOLIC.—Tulalip and Colville, in Washington Territory; Grande Ronde and Umatilla, in Oregon; Flathead, in Montana; and Standing Rock and Devil's Lake, in Dakota. *John Mullan, Catholic commissioner, 1101 G street, Washington, D. C.*

BAPTIST.—Union (Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles), in the Indian Territory, and Nevada, in Nevada. *Rev. Dr. H. L. Morehouse, secretary American Baptist Home Missionary Society, Temple Court, Beckman street, New York City.*

PRESBYTERIAN.—Navajo, Mescalero Apache, and Pueblo, in New Mexico; Nez Percés, in Idaho, and Uintah Valley, in Utah. *Rev. Dr. J. C. Lowrie, secretary Board of Foreign Missions of the Presbyterian Church, 23 Centre street, New York City.* *Rev. H. Kendall, D. D., secretary Board Home Missions Presbyterian Church, 23 Centre street, New York City.*

CONGREGATIONAL.—Green Bay and La Pointe, in Wisconsin; Sisseton and Fort Berthold, in Dakota; and S'Kokomish, in Washington Territory. *Rev. Dr. M. E. Strieby, secretary American Missionary Association, 56 Reade street, New York City.*

PROTESTANT EPISCOPAL.—White Earth, in Minnesota; Crow Creek, Lower Brulé, Cheyenne River, Yankton, Rosebud, and Pine Ridge, in Dakota; Ponca, in Indian Territory, and Shoshone, in Wyoming. *Rev. G. F. Flichtner, secretary Board of Missions of the Protestant Episcopal Church, 22 Bible House, New York City.*

UNITARIAN.—Ouray Agency, in Utah. *Rev. G. Reynolds, secretary American Unitarian Association, 7 Tremont Place, Boston.*

UNITED PRESBYTERIAN.—Warm Springs, in Oregon. *Rev. John G. Brown, D. D., secretary Home Mission Board United Presbyterian Church, Pittsburgh, Pa.*

EVANGELICAL LUTHERAN.—Southern Ute, in Colorado, and Mission, in California. *Rev. J. G. Butler, Washington, D. C.*

## INSPECTORS AND SPECIAL AGENTS.

*Indian inspectors :*

ROBERT S. GARDNER .....	Clarksburg, W. Va.
GEORGE B. ANDERSON .....	Boonville, N. Y.
SAMUEL S. BENEDICT .....	Guilford, Kans.
HENRY WARD .....	Leadville, Colo.
WILLIAM A. NEWELL .....	Newark, N. J.

*Superintendent of Indian schools :*

JAMES M. HAWORTH .....	Olathe, Kans.
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*Special Indian agents at large :*

P. H. FOLSOM .....	Washington, D. C.
GEORGE R. MILBURN .....	Washington, D. C.
CYRUS BEEDE .....	Oskaloosa, Iowa.
CHARLES H. DICKSON .....	Washington, D. C.
W. H. ROBB .....	Leon, Iowa.

*List of Indian agencies and agents, with post-office and telegraphic addresses.*

Agency.	Agent.	Post-office address.	Telegraphic address.
<b>ARIZONA.</b>			
Colorado River .....	John W. Clark .....	Parker, Yuma County, Arizona .....	Yuma, Ariz.
Pima and Maricopa and Papago .....	Roswell G. Wheeler .....	Sacaton, Pinal County, Arizona .....	Casa Grande, Ariz.
San Carlos .....	C. D. Ford .....	San Carlos Agency, Arizona .....	San Carlos, Ariz., via Wilcox, Ariz.
<b>CALIFORNIA.</b>			
Hoopa Valley .....	Capt. Charles Porter, U. S. A. ....	Hoopa Valley, Humboldt County, California .....	Arcata, Humboldt County, California.
Mission .....	John G. McCallum .....	San Bernardino, Cal. ....	San Bernardino, Cal.
Rondo Valley .....	Theo. F. Willsey .....	Covelo, Mendocino County, California .....	Ukiah, Mendocino County, California.
Tule River .....	C. G. Belknap .....	Porterville, Tulare County, California .....	Tulare, Tulare County, California.
<b>COLORADO.</b>			
Southern Ute .....	Wm. M. Clark .....	Ignacio, La Plata County, Colorado .....	Ignacio, La Plata County, Colorado.
<b>DAKOTA.</b>			
Cheyenne River .....	William A. Swan .....	Cheyenne River Agency, Fort Bennett, Dak. ....	Fort Bennett, Dak.
Crow Creek and Lower Brulé .....	Jno. G. Gasman .....	Crow Creek Agency, Dak., via Chamberlain .....	Crow Creek Agency, Dak., via Chamberlain.
Devil's Lake .....	John W. Cramsie .....	Fort Totten, Ramsey County, Dakota .....	Fort Totten, Larimore, Dak.
Fort Berthold .....	A. T. Gifford .....	Fort Berthold Agency, Stevens County, Dakota .....	Bismarck, Dak.
Pine Ridge (Red Cloud) .....	V. T. McGillycuddy .....	Pine Ridge Agency, Dak., via Sidney, Nebr. ....	Pine Ridge Agency, Dak.
Rosebud (Spotted Tail) .....	James G. Wright .....	Rosebud Agency, Dak., via Valentine, Nebr. ....	Rosebud Agency, Dak., via Valentine, Nebr.
Sisseton .....	Benj. W. Thompson .....	Sisseton Agency, Dak., via Saint Paul, Minn. ....	Brown's Valley, Minn.
Standing Rock .....	James McLaughlin .....	Standing Rock Agency, Fort Yates, Dak. ....	Fort Yates, Dak.
Yankton .....	John F. Kinney .....	Yankton Agency, Greenwood, Dak. ....	Yankton Agency, Greenwood, Dak.
<b>IDAHO.</b>			
Fort Hall .....	A. L. Cook .....	Ross Fork, Oneida County, Idaho .....	Pocatillo, Idaho.
Lemhi .....	John Harries .....	Lemhi Agency, Idaho .....	Red Rock Station, Mont.
Nez Percés .....	Charles E. Monteth .....	Nez Percés Agency, via Lewiston, Idaho .....	Fort Lapwai, Idaho.
<b>INDIAN TERRITORY.</b>			
Cheyenne and Arapaho .....	D. B. Dyer .....	Darlington, Ind. T., via Caldwell, Kans. ....	Fort Reno, via Dodge City, Kans.
Kiowa, Comanche, and Wichita .....	P. B. Hunt .....	Anadarko, Ind. T. ....	Anadarko, Ind. T.
Ozage .....	Laban J. Miles .....	Pawhuska, Ind. T. ....	Coffeyville, Kans.
Ponca, Pawnee, and Otoe .....	John W. Scott .....	Ponca, Pawnee, and Otoe Agency, Indian Territory, via Arkansas City, Kans. ....	Arkansas City, Kans.
Quapaw .....	W. M. Ridpath .....	Seneca, Newton County, Missouri .....	Seneca, Mo.



Sac and Fox..... Union	Isaac A. Taylor..... John Q. Tufts.....	Sac and Fox Agency, Ind. T., via Tulsa Muscogee, Ind. T.	Tulsa, Ind. T. Muscogee, Ind. T.
IOWA.			
Sac and Fox.....	George L. Davenport.....	Tama City, Tama County, Iowa.....	Tama City, Iowa.
KANSAS.			
Pottawatomie and Great Nemaha.	I. W. Patrick.....	Silver Lake, Pottawatomie County, Kansas.....	Silver Lake, Kans.
MICHIGAN.			
Mackinac.....	Edw. P. Allen.....	Ypsilanti, Washtenaw County, Michigan.....	Ypsilanti, Mich.
MINNESOTA.			
White Earth (consoli- dated.)	Cyrus P. Luse.....	White Earth, Becker County, Minnesota.....	Detroit, Minn.
MONTANA.			
Blackfeet.....	Rouben A. Allen.....	Piegan, Choteau County, Montana.....	Fort Shaw, via Helena, Mont.
Crow.....	Henry J. Armstrong.....	Crow Agency, via Fort Custer, Montana.....	Fort Custer, Mont.
Flathead.....	Peter Roman.....	Flathead Agency, Missoula County, Montana.....	Arlee, Mont.
Fort Belknap.....	W. L. Lincoln.....	Fort Belknap, Choteau County, Montana.....	Fort Assinaboine, Mont.
Fort Peck.....	Barton G. Parker.....	Fort Peck Agency, Poplar Creek, Montana.....	Camp Poplar River, Mont.
NEBRASKA.			
Omaha and Winnebago..	George W. Wilkinson.....	Winnebago Agency, Dakota County, Nebraska.....	Dakota City, Nebr.
Santee and Flandreau...	Isaiah Lightner.....	Santee Agency, Knox County, Nebraska.....	Springfield, Dak.
NEVADA.			
Nevada.....	William D. C. Gibson.....	Wadsworth, Washoe County, Nevada.....	Wadsworth, Nev.
Western Shoshone.....	John S. Mayhugh.....	White Rock, Elko County, Nevada.....	Tuscarora, Nev.
NEW MEXICO.			
Mescalero.....	William H. H. Llewellyn.....	South Fork, Lincoln County, New Mexico.....	Fort Stanton, N. Mex.
Navajo.....	John H. Bowman.....	Navajo Agency, Fort Defiance, Apache County, New Mexico.	Manuelito, N. Mex.
Pueblo.....	Pedro Sanchez.....	Pueblo Agency, Santa Fé, N. Mex.....	Santa Fé, N. Mex.
NEW YORK.			
New York.....	William Peacock.....	Gowanda, Cattaraugus County, New York.....	Gowanda, N. Y.
NORTH CAROLINA.			
Eastern Cherokee.....	S. B. Gibson.....	Nantahala, Swain County, North Carolina.....	

## List of Indian agencies and agents, with post-office and telegraphic addresses—Continued.

Agency.	Agent.	Post-office address.	Telegraphic address.
OREGON.			
Grande Ronde	P. B. Sinnott.	Grande Ronde, Polk County, Oregon.	Sheridan, Oreg.
Klamath	L. M. Nickerson	Klamath Agency, Klamath County, Oregon.	Ashland, Oreg.
Siletz	F. M. Wadsworth	Toledo, Benton County, Oregon.	Corvallis, Oreg.
Umatilla	E. J. Sommerville	Pendleton, Umatilla County, Oregon.	Pendleton, Oreg., via Umatilla, Oreg.
Warm Springs	Alonzo Gesner	Warm Springs, Crook County, Oregon.	The Dalles, Oreg.
UTAH.			
Ouray	James F. Gardner	Ouray Agency, Utah, via Green River City, Wyo.	Fort Thornburgh, Utah, via Carter Station, Wyo.
Uintah Valley	E. W. Davis	Uintah Valley Agency, White Rocks, Utah.	Green River City, Wyo.
WASHINGTON TERRITORY.			
Colville	S. D. Waters	Chewelah, Stevens County, Washington.	Spokane Falls, Wash.
Neah Bay	Oliver Wood	Neah Bay, Clallam County, Washington.	Port Townsend, Wash.
Quinalt	Charles Willoughby	Quinalt Agency, Chehalis County, Washington, via Damon's Point.	Olympia, Wash.
Nisqually & S'Kokomish.	Edwin Eells	Tacoma, Washington.	New Tacoma, Wash.
Tulalip	Patrick Backley	Tulalip, Snohomish County, Washington.	Seattle, Wash.
Yakima.	Robert H. Milroy	Fort Simcoe, Yakima County, Washington.	The Dalles, Oreg.
WISCONSIN.			
Green Bay	D. P. Andrews	Keshena, Shawano County, Wisconsin.	Clintonville, Wis.
La Pointe	William R. Durfee	Ashland, Ashland County, Wisconsin.	Ashland, Wis.
WYOMING.			
Shoshone	S. R. Martin	Shoshone Agency, Fremont County, Wyoming.	Fort Washakie, Wyo.
INDIAN TRAINING AND INDUSTRIAL SCHOOL.			
Carlisle Training School.	Capt. R. H. Pratt, U. S. A.	Carlisle, Pa.	Carlisle, Pa.
Hampton Normal and Agricultural Institute.	S. C. Armstrong	Hampton, Va.	Hampton, Va.
Forest Grove Training School.	W. V. Coffin	Forest Grove, Oreg.	Forest Grove, Oreg.
Genoa Industrial School.	Samuel F. Tappan	Genoa, Nebr.	Genoa, Nebr.
Chilocco Industrial School.	H. J. Minthorn	Chilocco, Ind. T., via Arkansas City, Kans.	Chilocco, Ind. T., via Arkansas City, Kans.
Haskell Institute	James Marvin	Lawrence, Kans.	Lawrence, Kans.



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